The University Experience

Duke YM-YWCA 1978-9

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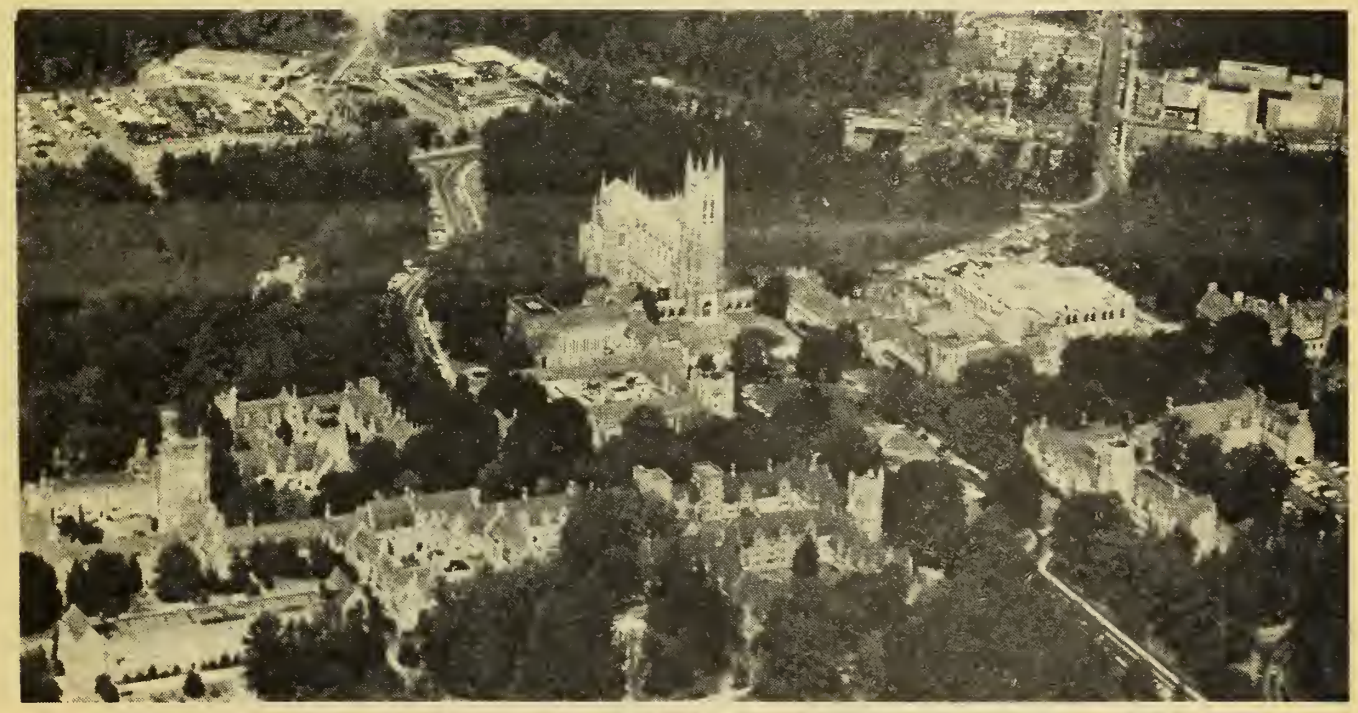

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co-editors

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Steve Huffman

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Introduction

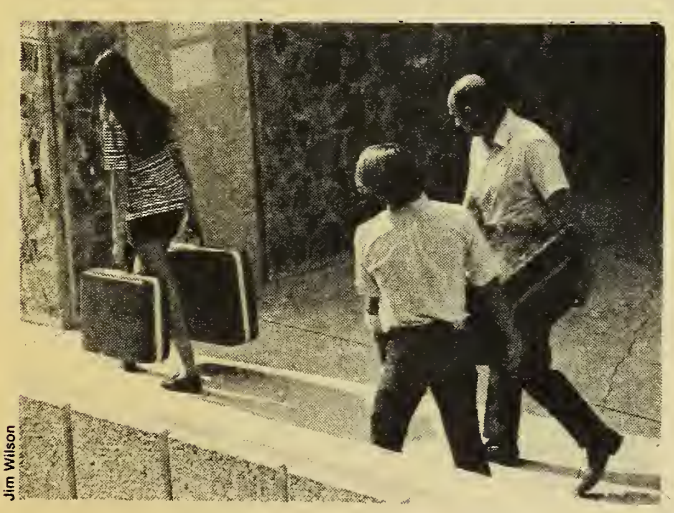
If you are reading the *University Experience,* then you are most likely new to Duke. Regardless of your background, you undoubtedly have arrived on campus holding many unaswered questions about Duke and the University community, and you will probably spend at least a substantial part of your time here seeking answers to them. Part of our goal as editors of the 1978-1979 *University Experience* is to assist you in this answering process. However, more significantly, we hope that this book will inspire you to raise some questions about the world in which you are to ultimately become a full-fledged participant.

It is true that you will spend a great deal of time at Duke finding answers to various unanswered questions, but through your college education you will also acquire a deepened ability to question things which may have previously seemed to be absolute entities; this, above all, is one of the major goals of "education." The essays in this book have been written by individuals who have learned to question themselves and to remain open to the many educational possibilities offered by the University and Durham communities; these individuals have found Duke to be more than just a place to master academic pursuits and themselves to be more than mere Duke "students." Their views, we feel, represent those of individuals who have chosen to obtain an education in the broadest sense while at Duke.

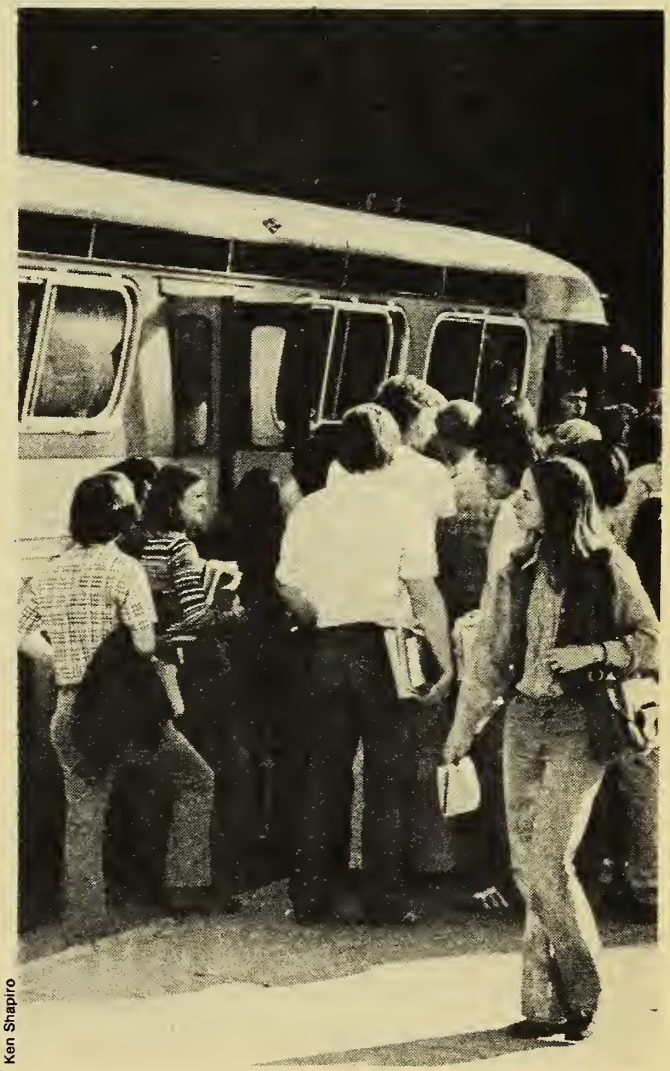
The *University Experience* is designed to be a collection of individual perspectives rather than an "informational" handbook, and its purpose is to demonstrate that there is not one but a number of ways to experience Duke. The writings in this book were solicited from a great variety of individuals holding a great variety of interests, and we hope that they will bring home the point that there is indeed a great variety of ways to "make it" at Duke. No one way suffices for every individual and, just as certainly, finding your own particular way to "make it" will prove to be a time-consuming, yet challenging, process.

Ahead of you lies a period of your life which is a very special and unique one — it marks the transition between teenage years and adulthood, and it is a time replete with endless opportunities for self-discovery and exploration. We hope that you will choose to use these years in a way most conducive to personal growth, and that your university experience will be a fulfilling one.

—*The editors*



Jim Wilson



Ken Shapiro

Surviving at Duke

Debbie Kohn, a Public Policy and Psychology major, is a junior in Trinity College. She is a member of the Chronicle *staff and of Wilson House/SHARE, and she will serve as an FAC this Fall.*

On September first, well over a thousand men and women will converge from all parts of the U.S. to embark upon a new life, that of a Duke student. What will Duke be like? What will being a student entail? More specifically, what will being a freshman at Duke mean? The answers to these questions, of course, are different for each individual, but to some degree they are shared by all. Freshman year, while replete with surprises for everybody, brings many of the same experiences for every individual, every year.

The transformation from secure high school senior to uncertain college freshman is rarely perfectly smooth; at best, it can be one filled with only the minimum number of adjustment problems, though initially it can be a frightening, awkward process. At first, acclimating oneself to Duke is all fun and excitement—after the exhilaration of being accepted fades away, the housing forms arrive and it's time to select a place to live during freshman year. After you've applied your signature to the form specifying the preferred location, size, and structure of your first "home away from home," you start receiving all kinds of literature bearing the soon-to-be-familiar Duke insignia, including requests for your membership in various university organizations, copies of Duke publications, letters from your FAC, roommate assignments, etc., etc., etc. As the mail arrives and the summer ensues, excitement and anticipation mount until the time comes when the boxes and trunks are packed and it's time—at last—to embark upon your college experience.

No matter what attitude you've arrived at Duke with, being at Duke is different from dreaming about it. It may be better, it may be wrose, but it will almost certainly not be what you expect. Whether you are one of the persons who receive their first surprise of their Duke careers by being placed in less-than-optimal dorms, or who find themselves spending their first day at Duke in line at the Bursar's office, or whether you encounter one or more of the other numerous pitfalls to one-hundred percent ecstacy at Duke, you *will* be surprised by *something* during that memorable first week. The first week of a semester is hectic for *all* Duke students—every year—but it is especially traumatic for the freshman who is not used to the inevitable first-week madness. After the meal tickets are purchased, the bursar's bill is paid, the room and post office box keys are secured, and the I.D. picture has been taken, you have to meet your advisor and straighten out your schedule. And then there are the orientation activities to attend, books to buy, and errands to run. Often it will seem as if the string of "things to do" is never going to end.

Believe it or not, though, things will eventually settle down. Everything will eventually be bought, paid for, obtained, corrected, attended, and settled—although it may not seem that way right now. The key to a speedy adjustment process lies not in taking care of all the annoying little things involved with your arrival at Duke, but in your attitude towards them. Frankly, orientation week is not a pleasant time in many respects—for many people—but it can be a vital one. It will take time for you to find a group of people who seem well-suited for friends and for you to establish a routine which allows you to become involved with friends, studies, and activities in the right proportions, but many freshmen fail to realize this fact. Overwhelmed by all the new faces, jargon, and activities, they either give up on Duke or give up on themselves as "college material;" it is a rather abrupt way to come down to earth after several months or even years of delicious

anticipation about being in college.

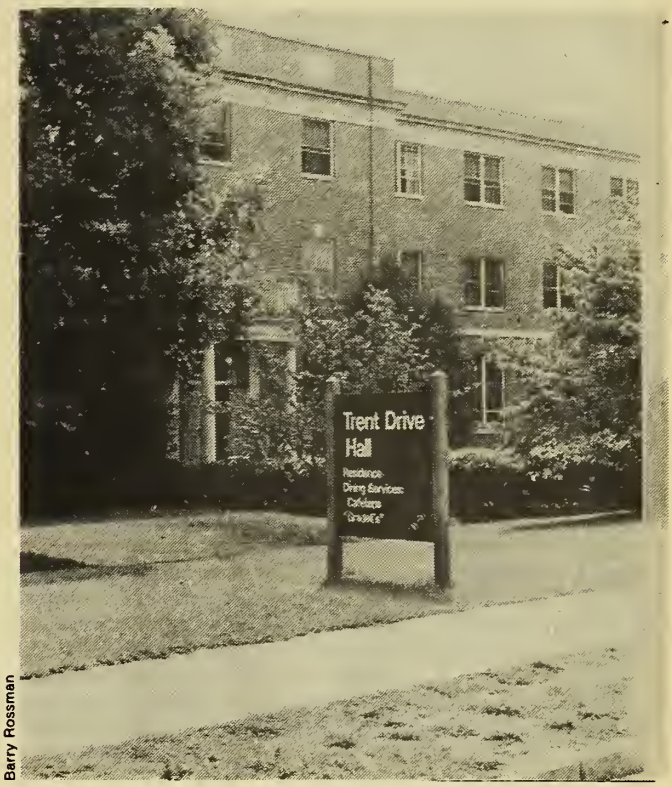
Yet this need not happen to you. You are obviously well-suited for Duke, or you would not have been accepted into the class of 1982 way back in April; just as obviously, Duke is well-suited for you, or you would not have chosen to spend four years here. Duke offers a myriad of personalities, classes, activities, and opportunities that you might not find elsewhere. In time, you will realize this, but the amount of time it takes to acquire this perspective can be reduced drastically if you try to approach the changes in your life brought by freshman year with an open mind. You will probably not know anyone here prior to orientation; sure, it's scary, but it's also exciting—you'll have the opportunity to meet and get to know people from all kinds of backgrounds whom you wouldn't and couldn't have socialized with in high school, while remaining friends with the people from home whom you will see during vacations and summers. Academics at Duke are somewhat more intense than those of high school and, while they may bring acute pressure upon students every now and then, they may also provide an opportunity to learn about things in a way that you probably couldn't have in high school or at other institutions of higher learning. You will find yourself very much on your own at college—you can now eat, sleep, study, and play whenever you want to, and you are forced to take total responsibility for your actions—but this adapts you to the "real world" life you will lead after college and matures you immeasurably. In short, your new life at Duke will bring new changes, but they are good ones, and ones for which you will be grateful in time, if not initially.

It is a rare freshman who is able to cope with these changes in a completely optimistic manner. At times, becoming adjusted to college life will seem to be an impossible task—everyone feels this way, even if most freshmen try not to overtly express this sentiment—and you will wish that someone had "warned" you prior to September. When upperclassmen and University officials delineate the problems that freshman year brings, they are rarely explicit about any area except that of "academic pressure." Yet, many freshmen find academic pressure to be the least of their worries; for those coming from good high schools, succeeding academically at Duke is often not as impossible as freshmen are led to believe. Other challenges may appear to be more pressing, and less readily resolvable. How you deal with all these pressures will prove to be instrumental to your adjustment to—and, perhaps to your ultimate success at—Duke.

If you find yourself despairing about the difficulties inherent to any student's first year, remember that you are not alone in your quandary. Your peers are going through the exact process that you are experiencing, and upperclassmen went through it in their freshman year. Many of the various counselling facilities at Duke were created with people just like you in mind; among them are the academic advising system, the counselling center, and the FAC structure. In particular, your FAC can help you a great deal with your special adjustment problems. He or she will initially seem to fill a role no more broad than that of "tourguide," showing you around campus and facilitating your understanding of Duke's workings, but in reality he or she is much more than that. When FAC's are selected they are asked how they would deal with various problematic situations common to freshmen—*not* where all the buildings are located. He or she is both willing and able to get to know you and to be approached with any of your problems, large or small, academic or personal. He or she has been trained to deal effectively with freshmen, he or she is sensitive to the needs of Duke students, and—most significantly—he or she, too, was once a freshman at Duke. That is probably his or her best qualification for helping you.

Admittedly, this essay has a distinct pessimistic tinge to it. I purposely stress the problems of being a freshman because guidance on that is probably more necessary than guidance on how to handle the true joys of college. When they come—and they *will* come—no one will have to tell you how to handle them. They will make all the initial tribulations worthwhile, and they will remind you of your reasons for choosing Duke as the place at which to continue your education. Freshman year is not all bad; indeed, very little of it will leave you with bad memories. From a personal standpoint, my freshman year was one long series of ups and downs; I started out despising Duke and all the changes that being a freshman here implied, and I ended up having one of the most exciting and happy years of my life. The key to getting the most out of Duke, for me, lay in keeping an open mind to new experiences, personalities, and ideas. If you try to remain flexible, you too may someday have memories as happy as mine of freshman year are. Despite occasional premonitions to the contrary, I did survive my first year as a Duke student not only undamaged, but as a better person for the experience. And, in fact, so will you.

—*Debbie Kohn*



Barry Rossman

Coping With Academics

Charlotte Dickson is a junior and a religion major. She is active in the YM/YWCA and is interested in improving Duke-Durham relations.

During your first week at Duke, you undoubtedly will encounter a number of upperclassmen preaching the horrors of academics at Duke. The woes of the Duke student will ring again and again in your ears; the stories of "all-nighters," Freshman Comp and Bio 14, studying on the weekends, etc., etc., will become all too familiar and frightening to you. After a week or so of such "orientation," utter panic may set in. It is likely that you will find yourself wondering why you didn't go to your "safe" school after all. Besides being easier academically, most likely it is closer to home and the choice of the majority of your friends. Once you are here, however, you've got to cope with the decision you've made. A big question that arises is how to deal with the academic pressure which is so pervasive in Duke life.

As a freshman, I succumbed to the panic and found myself spending too many Friday afternoons in Perkins Library. My grades were good, but I sacrificed a lot of time and energy in pursuit of them. After two semesters of heavy studying, I realized that I had allowed myself to be victimized by the system, and I had lost control of my own education. After evaluating my academic situation, I decided to make some drastic changes. I decided to regain control over my education and to respond to academia, and to Duke life in general, in such a way that my whole person would be involved in the educational process. I realized that I wanted more than a good GPA; I wanted to become an educated, mature adult, capable of thinking analytically and creatively and of acting responsibly.

A little "values clarification" was involved in my decision, and I believe it is important for you to consider what you value in your own college education. Are you here to get into med school? Are you here because it's the normal place for a high school graduate to be? Are you here for a liberal arts education because you don't know what you want to do with your life? The answers to these questions will help determine your response to academic pressure. In your evaluation of your education, I ask you to consider the difference between studying and learning. The former is the usual response to academic pressure. It is what you do to get the grade; it is what everyone complains about; it is what "nerds" do too much of. Learning, on the other hand, involves the internalization of knowledge. It is not just an action but an attitude. It is the person in pursuit of knowledge which will enhance him or herself and those around him or her.

Some say that learning is impossible in an atmosphere as competitive as Duke's. They say that an open-minded response to Duke's academia is difficult to maintain when one is trying to keep up with the pre-meds, the pre-laws, and the pre-prees. My response is that education is your own choice. You can choose to submit to the pressure and study out of fear or in order to strengthen your average, or you can choose to free yourself from external pressures and to get an education. I am not saying that learning and studying are mutually exclusive. I am saying that studying is only one part of the educational process, and to see education only in terms of study and academic pressure is to hold a narrow perspective on one of the most important aspects of your life. To liberate yourself from the grips of a competitive mentality is to open yourself to unlimited educational possibilities.

Since I have "revamped" my approach to academia, I have found myself growing in many ways. I have found my education to consist of interactions with friends and professors as well as those with books and notes. A major part of my learning experience has been my involvement with various extra-curricular activities; I have found out much about myself and others through working with Volunteers for Youth, the YM-YWCA, and CEED, to name a few. The Durham community is alive, and it is responsive to Duke students. My involvement with Durham has been as rewarding and educational as my involvement in Duke affairs has been. I strongly believe that one of the most valuable learning experiences is the ability to say "no" to the work that piles up on my desk. It is often more fulfilling and enlightening to put down my studies in the pursuit of a special interest, a conversation, or my own sanity! Many Duke students have found that Duke limits their education and have left in the pursuit of more authentic, fulfilling learning experiences in non-academic settings. The self yearns for knowledge and expansion. To respond to it within the confines of imposed, external pressures and expectations is to limit its development. To respond by liberating the self from such imposed limitations is to open oneself to numerous opportunities and to enter into a unique and rewarding educational experience.

Academic pressure is a reality at Duke. For the most part, courses are demanding and no matter how hard you may try, you will never complete all assignments and readings to your satisfaction. Do not panic. For one thing, you are not alone. There are several thousand other students here who are in the same situation. Rather than worrying about it or resigning yourself to seeing education as the number of hours you spend in the library, I urge you to open yourself to the numerous learning experiences Duke offers to its students. Take the time to play with friends and talk to teachers; get involved with activities in Durham and at Duke. Learn to say "no" to work when you need a break. A liberal arts education is one for the whole person. You can respond as a whole person only after you free yourself from imposed, external pressures, once you listen to the voice within that aspires for knowledge and fulfillment.

An informal meeting on academics at Duke will be held 7:30 p.m. Sunday, September 3, in the Chapel basement.

—*Charlotte Dickson*

David Redlawsk

In Pursuit of a Liberal Education

Jennifer Hillman is a senior and a political science major. She is a student member of the Board of Trustees.

Now that you are on your way to Duke, key questions to consider are:

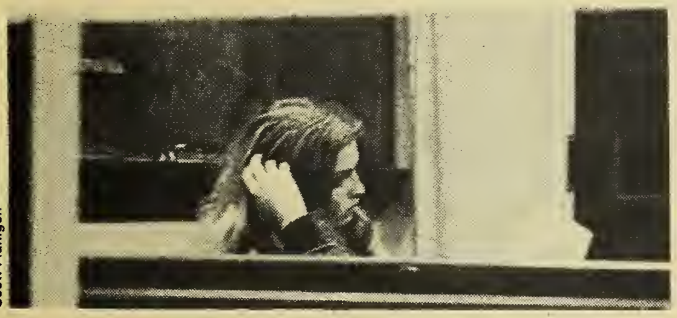
"What exactly will I be taking?"

"How will I go about choosing what to take?"

"What will these courses provide me with at the end of my Duke career?"

There are no easy answers to these questions. The courses that you take, the variety of teachers that you are exposed to, and the number of different disciplines that you explore will have a profound impact upon your perspective of the world, so it is important to choose wisely.

Duke's curriculum, although possibly undergoing some changes in requirements, basically allows you to take whatever you would like to take, since English 1 is the only required course and fulfilling distribution requirements is quite easy. Yet, this open, free-style curriculum can be a problem, and it is easy to fall into certain traps. It is easy to take a large number of courses in your particular field of interest without challenging and probing your mind by studying those subjects which naturally are more difficult for you. It is easy to submit to the pressures of today's specialized market and take a very specialized curriculum in the hopes of getting a certain job. This, however, does not allow for the breadth of education possible at Duke. It takes a great deal of self-discipline to push yourself into those courses which are particularly demanding, those which further the development of your mind, or those which you should take because they are "good" for you as a person. Yet, such self-discipline is something one must strive for if he is to fully appreciate the education that Duke has to offer.



Scott Flanigen

It is important for you to formulate and to keep in mind the goals of your education. Your time at Duke should not be viewed as something to be endured in order to obtain a certain job or get into graduate school. The goals of your Duke education should be more fundamental, the most obvious being the acquisition of knowledge: fairly concentrated knowledge in one field and a more general knowledge of a variety of other subjects. Yet, as Derek Bok, the president of Harvard has pointed out, the simple acquisition of knowledge is far from the most important goal of any curriculum. Few of the facts taught will be remembered, and the mere conveyance of information provides you with a very fleeting education. More important to you should be the formation of certain patterns of thinking: the capacity for critical analysis, for the accurate and logical use of information, and for the ability to derive useful concepts and generalizations. These are the true goals of any liberal arts education.

In your time at Duke, do not be afraid to explore unknown areas and to choose courses on the basis of the teaching quality of the professor rather than the subject taught, and to develop a broadly-based education. Our world is changing so quickly that those people who are able to get along well are those who have a mind-set that is willing and able to deal with changes, that is not bound to rigid principles or facts, and that is able to look at any given problem from a number of perspectives. Please use your Duke education to develop this type of mind-set. The pressures to become highly specialized are strong, but the need to overcome such pressure is stronger yet. Give yourself a broad base to stand on, and you will find yourself better prepared to face the challenges of society, and better prepared to develop yourself as a complete person.

Explore . . . probe . . . and have fun! Take in as much as you can of what Duke has to offer and you will be glad you did!

—*Jennifer Hillman*

Paul Lassiter

Stressing Diversity

David Wilcox

Like many of you, I was quite surprised, and even slightly appalled when I first read the *University Experience*. I had visited Duke as a prospective applicant, and found the campus full of vibrant, healthy looking, "class president and head cheerleader" types. Like the organized layout of the campus, there existed an atmosphere of order, direction and achievement among the student body. Although my application insisted that I was interested in genetics, I had no real aspirations at the time, and felt that being in this goal-oriented student body would give me direction, the desire to achieve, and ultimately success. Receiving my copy of the *University Experience* was my first university experience, so to speak. This was the first of many occasions that my stereotype of the Duke Student body was proven wrong; the articles, and I only read a few, showed me that there were many members of the Duke community, who, like myself, were unsure of their academic, occupational or social niches. As one of many Duke students who still has not settled a future goal, (Incidentally, I have yet to take a genetics course) it is now my turn to write to you—those who aren't sure of where their Duke careers are taking them, and even who do see their University experience as a means to a well defined end.

When you arrive at school, you will undoubtedly be innundated with names, faces and the inevitable question of "What's your major?" or "What do you plan on doing when you graduate?" For some, the question of major, or even career will be easy to answer: "I want to major in Chemistry and go to medical school." For many, myself at the time included, the void after graduation from college hasn't been dealt with in a decisive manner. My first piece of advice is *don't worry* if you don't have a fast answer to these questions. For many of you, this will be your first immersion in a "high powered" environment, where most everybody is well motivated and willing to boast about their past achievements and future aspirations. As a general rule, however, the people who talk the loudest have the least amount of confidence. It is not unusual to see the most self-acclaimed pre-med discussing dental school or his father's business after his first encounter with Chem 11.

The game of peer pressure is big here; don't feel inadequate because others around you have grandiose plans for themselves. Real future planning encompasses experience, involvement and a good deal of contemplation of a wide variety of academic and occupational endeavors, some which cannot be experienced until college. Many people with firm career objectives change once they get to college so *don't feel pressured* to make decisions regarding your future until you have had a positive influence in a particular direction. This brings me to my second piece of advice: get involved.

When you read the Undergraduate Bulletin, you probably noticed the great spectrum of activities, and diverse course offerings. As a somewhat experienced upperclassman, I urge you to investigate courses and clubs in which you are interested. Through involvement, you will meet others who share your interests, whether it's sailing in the Bahamas or making movies. Talk with the upperclassmen in your organization, they may know of ways which you can make a career out of your extracurricular interests. (You'd better know how to gamble if you expect to earn a living sailing in the Bahamas.) Consider the course listing a shopping catalogue. You are entitled 32 courses with minimum restrictions, so be adventurous. Don't let your tentative goals get in the way of taking courses in which you are truly interested. For example, as an English major, you might find that you enjoy an economics course much more than your English courses; if this is true, then continue taking courses in the economics department. Finding the academic or extracurricular pursuits for which you have both an aptitude and a liking marks the first step towards a future career. It is easier to change direction early so don't hesitate to try things!

—Ronald Ian Shorr

Religious Life

Religious life, for each of us, has many sides. At Duke, there exist ample opportunities for exploring and developing the different aspects of your faith. With the resources of the Religion Department, the Divinity School, and the Library, you can take an academic look at religion. For sharing in the expression and celebration of faith, there are congregations and religious groups in both the Duke and Durham communities.

To those Christians for whom the traditional Sunday morning service satisfies the need for community, the Duke Chapel services are impressive, with guest speakers regularly. The Chapel Choir provides an opportunity for those who enjoy religious music to study and perform as a part of worship.

There is an informal, non-denominational communion service in the Chapel on Sunday evenings. It is a chance to be a part of a more intense community of faith, one which shares the sacrament and their concerns regularly.

Catholic masses and folk masses are celebrated regularly by the Catholic chaplain, Father Burke. The Newman Community, with its fellowship room in the Chapel basement, provides an opportunity for Catholic students to explore their faith.

There are several Christian fellowship groups on campus: the Methodist Student group, Community II (interdenominational), the Newman Community (Catholic), the Baptist Student fellowship, an Episcopal student group, and the Fellowship of Christian Athletes (non-denominational).

Those with a more fundamental and evangelical faith may be interested in Inter-Varsity of Discipleship Training. I-V holds regular fellowship and prayer meetings and has an office in the Chapel basement.

Hillel is an active Jewish community on campus which meets on Friday nights and holds services on the holidays. Occasionally, Hillel has Sunday brunches.

For those whose faith centers in Eastern religions or philosophies, there are groups of various sects which advertise in the *Chronicle*.

Black Campus Ministry:

As part of the ministry to the University, the Black Campus Ministry was organized in response to a request from students who felt a need to draw upon the rich traditions of the black worship/experience. Black Campus Ministry activities have included fellowship meetings, services, and a Week of Black Prayer.

The Duke University Parish Ministry:

Another opportunity for you to get involved in religious life is offered by the Duke University Parish Ministry. "DUPM" is an ecumenical council, a cooperative effort by the Duke Chapel, the Methodists, Baptists, Roman Catholics, Presbyterians, and the United Church of Christ. These groups support clergy who, along with students and representatives from the Duke community, make up an advisory council which plans for and evaluates religious life at Duke.

The advisory council works through committees, all of which welcome students and encourage them to join: *Faith and the Arts* is concerned with the ways in which ministry can be carried out and enriched by drama, music, graphics, and other art forms; *Pastoral Care* works to foster community spirit for the constituency of DUPM; *Worship* supports and develops forms of worship including Sunday Chapel, informal worship groups, and special services; *Prophetic Concerns* is concerned with speaking effectively about social justice.

DUPM has an opening celebration at the beginning of the year—a time when you can find out more about it and sign up for a committee.

Religious Life Staff
1978-1979

Minister to the University
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Associate Minister to the University
Helen G. Crotwell 684-2909
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Velma Ferrell 286-4513
Catholic Chaplain
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Paul Nelson 682-6030
Presbyterian-United Methodist Chaplain
Tom Davis 286-3589
United Church of Christ Chaplain
Marjorie Scott 489-1381
Universal Unitarian
Richard Searles 684-3375

The New Face of Student Activism

Rick Robinson, a senior in Trinity College, is one of the student members of the Board of Trustees. He has also served and participated on a number of ASDU committees.

Do not come to Duke expecting to find student demonstrations, protests, sit-ins, or revolution in the streets. The days of student activism have long since past. Increasing academic pressures and the trend towards pre-professionalism in the 1970's have led students back into the library. I remember watching student protests on the news when I was in Junior and Senior High School and looking forward to coming to college and taking over a building or two. Once in college, however, I realized not only that the opportunity for such action would never arise, but that such action itself would have no conceivable, constructive, consequences. I have tempered that wilder spirit of activism and idealism within me with a little bit of common sense since that time. Instead of inciting insurrection, I have become active in the student government of Duke University.

The Associated Students of Duke University (ASDU) is the student government of Duke University. It is recognized by the University Board of Trustees as the official representative organ of the study body. ASDU has three branches of government: an Executive Committee, a Legislature, and an Undergraduate Judicial Board. The entire student body elects the executive officers (President, Vice-presidents, and secretaries). Each dormitory elects one to three legislators, depending on the size of the dorm. The Executive Committee and the Legislature work together to express student opinions and concerns to the University administration and faculty. The Judicial Board hears and decides cases concerning infractions of the judicial code (plagiarism, assault, academic dishonesty, etc.).

I had very little involvement with student government in high school, and I had no intentions of becoming involved with it in college. When a friend of mine nominated me to serve as the ASDU representative from my freshman dorm, I tought, "Why not?" Since then, I have been as ASDU legislator for two more years, in spite of dorm changes. In my three years in ASDU I have worked with a number of university officials, on a number of committees. This all goes to show that you need not be the president of your high school student council to become a "big shot" at Duke.

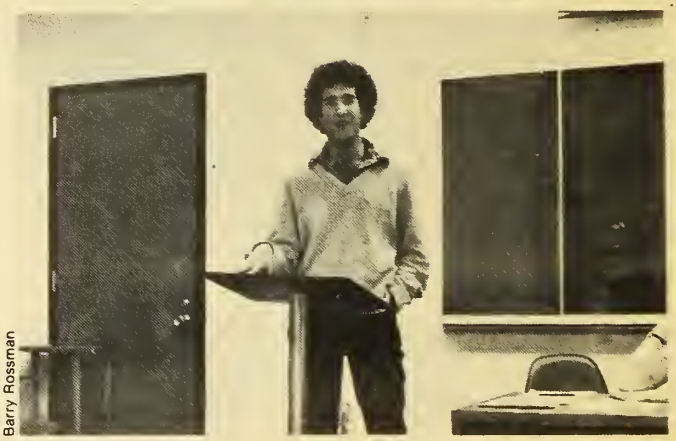
"What power does ASDU really have?" That is a question I have been asked many times and which I often ask myself. The answer is "none." ASDU cannot *make* the University do anything. I can't go and sit on the President's desk until he does as I please. ASDU, however, has a great deal of *influence* within the University. We command the respect and attention of the administration and of the faculty, and our recommendations and complaints are given the time and the consideration of the powers that be. ASDU has had a major impact on many of the major decisions of the University.

You shouldn't expect ASDU to keep tuition from rising. Neither should you expect it to get tenure for your favorite professor. You should, however, demand that ASDU tell you why tuition rises and that it effectively express your opinions concerning enrollment levels, teacher-course evaluations, and student health care to the faculty and administration. Student government is a student responsibility. Don't think that, once you've elected your ASDU legislators, you have fulfilled your duties. There are many ways that you can get involved with student government. You can join the legislature, or you can interview to serve as a student member of any of the Trustee, Faculty, University, or Undergraduate Committees. Students serve on all of these committees with full membership rights. Through work on a committee you can develop expertise in a wide variety of areas, ranging from curricular reform to admissions policies to the University budget. Committee work is a good starting point for further involvement in University service.

Through my work in ASDU, I have had the opportunity to work closely with many administrators, deans, professors, and students. I have learned to deal with people on a personal and on a businesslike level. I have developed a great sense of pride in Duke and a great concern for its future. There are a number of things wrong with Duke, but in Duke we find the promise for improvement. Come to Duke and complain. Voice your gripes and your opinions. People here listen. Feel free to criticize; however, realize that the most persuasive criticism is constructive criticism. That means don't just sit there and complain; get involved and do something. As a student at Duke you will have the ability to help determine the future of the University. Duke is our university. Don't pass through it passively. After four years Duke should know that you've been here; it should bear your mark.

—*Rick Robinson*

Steve Hunt



Barry Rossman

Dan Michaels

Athletes and Others: Volunteers For Youth

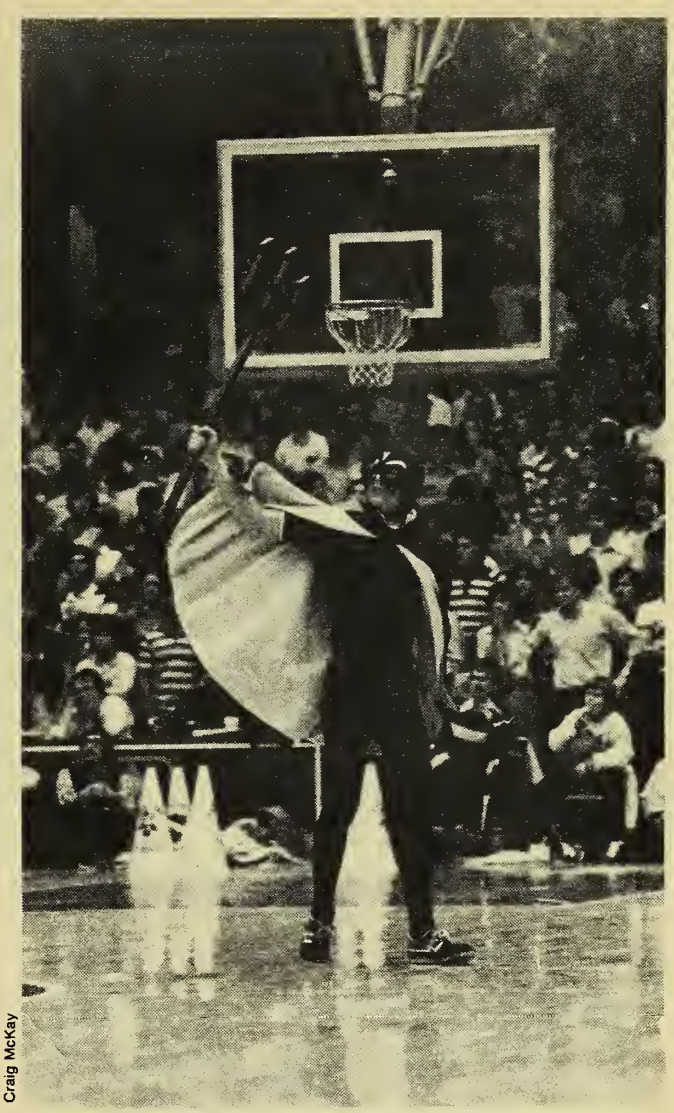
Elise Goldwasser is a sophomore in Trinity College. She is currently one of seven co-directors of the Duke NCAA Volunteers For Youth.

By my second week at Duke, I came to realize that I could not deal with four years here filled with only studying and partying. I wanted something different to do. Then, one day, I ran across a blurb in the Spectrum about having a little brother or sister in the Durham area. Ah hah! Community involvement and a chance to change the world or at least help someone else . . . these things ran through my mind. I went to the meeting and listened to upperclassmen talk about their Durham siblings. You know the rest . . . the director gave me a little sister and we lived happily ever after, yes? no!

Dawn London, who was the only director of Volunteers for Youth at the time, asked a few of us to help interview about fifty kids at Brogden Junior High so that she could match them to Duke students. I was pretty nervous the first time, but after a month of talking to the kids and asking all kinds of cheerful questions like, "Kid, have you ever been arrested?" or "Are your parents divorced?", I learned how to handle asking questions tactfully and really got to enjoy talking with the kids. After the interviews, Dawn and I would match the kids up with Dukies. Instead of playing with just names, I felt like I sort of knew these people.

When I talk to friends and other Duke students who have not heard of the program, they often assume that the kids in our program are "underprivileged" sorts. But, although many of the kids are from poor families, quite a few are well-off. At first that may seem strange, but the program is designed to make the kids feel better about themselves, and kids from middle-class homes need to be loved and to feel cared about as much as anyone else does.

The program went through quite a few changes last year. For the past two years, Dawn London, who just graduated in May, was the director. Last February, the national directors of Volunteers For Youth—Chris Avery and Heather Watson—came to visit and to help us improve our program. They were incredibly organized—Chris had every minute of his day planned out. He and Heather took a new approach to recruiting big brothers and big sisters. The national program is now sponsored by the NCAA, so much of the recruitment is aimed at athletes. They changed our name to Volunteers For Youth (or VFY, as we say in the business), as well. Now we have seen student directors; four are athletes, three of us are klutzes.



Craig McKay

Being sponsored by the NCAA was pretty impressive for the kids at Brogden Junior High. I spent half an hour with one boy named Jarvis who kept asking me if we had any basketball players in the program and if he could have Eugene Banks for his big brother. Though the emphasis is on recruiting athletes, we welcome anyone who is interested to apply to the program.

The most important factor to us when we match up kids to students is that the Dukie is willing to make a commitment to his little brother or sister. This commitment is one of spending time with his kid each week, and keeping in touch by phone. Lots of kids have told me that their big brothers and sisters have come by to see them once and have never called again. We demand a whole-hearted commitment.

One thing to remember is that kids don't always act as if they appreciate their Duke siblings. When you drop your kid off at home, he won't say, "Thank you for the meaningful afternoon. I have grown and matured by being with you" even if he may feel that way.

—Elise Goldwasser

Helen Hanes

Experiencing the Arts

Susan Lieberman graduated in May of 1978. During her senior year she was the Arts editor of the Chronicle, and this summer she covered the American Dance Festival for a local newspaper.

The arts at Duke? They're here, all of them, if not in large doses then certainly in token smatterings. And at the moment they're flourishing like a squalling, messy infant—a johnny-come-lately to a well mannered, profession-oriented university. Visitors from even the most sophisticated urban environments find the schedule of artistic events impressive: a single week may bring several foreign films, a student musical, a regional ballet performance, a voice recital, a chamber music concert, a poetry reading, a travelling production of Shakespeare, and the opening of a painting exhibition. Lulls in activity probably indicate periods of preparation rather than cultural void.

This past spring, the music department, drama and dance programs, chorale, symphony orchestra and innumerable other groups flexed their muscles in a full-scale production of Leonard Bernstein's *Mass*, an event that hinted at Duke's determination to become a leading cultural center in the Southeast.

Even more indicative of a new commitment to the arts is the American Dance Festival's move to Duke after thirty years at Connecticut College; one of the most significant dance events in the nation, the Festival will mean that major dancers, choreographers, and critics will be in residence on campus each summer for workshops and performances. Add to that a new independent theater group to complement (or challenge) the two already in existence, a summer acting workshop taught by Rosemary Harris, a new quarterly magazine, a full-time technical staff for Duke Players, a public policy program in the arts, visits from Elizabeth Bishop, Clive Thompson, Louise Nevelson and others, and the promise of a new auditorium in the forthcoming university center complex, and Duke quickly becomes a scene of ferment.

The picture, however, is not entirely rosy. Whether or not the cultural boom appeals to you is a matter of taste and discrimination. Despite a respectable tradition that includes a 91-year-old literary magazine and a 40-odd-year-old musical theater society, Duke's blossoming artistic life has all the undisciplined energy, insecurity and bad taste of the "nouveau riche." Duke has talent, a pioneer spirit, and a little money, but overnaxious in its discovery of a new toy with which to amuse itself and attract attention, Duke needs time to mature and establish its own identity. Until it does, those with artistic or intellectual tendencies will continue to feel out of place; their interests presently are regarded as artificial or quaint pastimes rather than a natural and healthy way of life. While art and ideas should find a home in the university setting, here at Duke they seem to be foreign entities. To engage in intellectualism, a student must align himself with the intelligensia, and that alignment is frequently uncomfortable and precarious.

Opportunities for involvement in all of the arts exist and will keep even the most demanding artist or dilettante busy for four years, but the involvement will not fit as easily into the campus routine as sorority rush or beer blasts will. Consequently, the "artsy set," which ideally should be an integral part of the university, suffers from a paranoia and self-consciousness that comes of being constantly on the defensive. Until the current cultural boom settles down and ages a little, the business of hanging a faculty art show or attending a poetry reading will continue to raise eyebrows.

—Susan Lieberman

Tim Rhoad

Announcing 1978-79 Duke University Artists Series

Page Auditorium — 8:15 P.M. *Cameron Indoor Stadium — 8:15 P.M. Season Tickets: $30, $25, $20

Emanuel Ax, Pianist
Friday, October 6, 1978
Single Ticket Prices $5.00, $4.00, $3.00
Brilliant award winning Polish-American pianist; infinitely more of a colorist than most of his contemporaries.

Piedmont Chamber Orchestra
Tuesday, October 31, 1978
Single Ticket Prices $6.00, $5.00, $3.00
One of America's finest ensembles with Nicholas Harsanyi, distinguished music director, will have Pepe Romero, classical guitarist, as soloist.

Bach Aria Group
Friday, November 17, 1978
Single Ticket Prices $6.00, $5.00, $3.00
Composed of world famous instrumental and vocal soloists, this unique organization has achieved a world-wide reputation.

Budapest Symphony Orchestra
Wednesday, January 17, 1979
Single Ticket Prices $6.00, $5.00, $3.00
One of the top ranking orchestras of Europe known for its suavity and elegance in playing.

***Beverly Sills, Soprano**
Thursday, February 1, 1979
Single Ticket Prices $7.00, $6.00, $5.00
(General Admission $3.50)
A star of the world's major opera houses who possesses one of the great coloratura voices of this century.

Ohio Ballet Company
Thursday & Friday, March 22 & 23, 1979
Friday, March 23, 1979 — Children's Performance
Single Ticket Prices $5.00, $4.00, $3.00
The Ohio Ballet has captured the attention of dance audiences — from the N.Y. Dance Festival, to Jacob's Pillow, to the Spoleto Festival USA.

Quadrangle Pictures

Duke's 35 MM Film Series
Showing Saturday and Sunday in Page Auditorium
Fall, 1978 $1
Such films as:

"Star Wars", "Turning Point", "Equus", "The Fury", "Coma", "Monty Python and the Holy Grail", "An Unmarried Woman", "Magic Flute", "Sleuth", "Mash", "The Musketeers", "World's Greatest Lover", "The Prime of Miss Jean Brodie", "Paper Chase", and many others.

Learning Through CEED

Beryl Morrow is a senior and a religion major. This year she will be CEED's student coordinator. Ann Burks is a junior and a Public Policy major.

"Community Environmental Education through Duke—CEED. An organization of Duke University students who seek to bring basic concepts of ecology and principles of conservation to Durham elementary and high school students.

We wish to see these younger students develop an appreciation for nature and a sense of their place in the natural order."

The CEED program is a learning alternative open to *all* Duke students. There are no limits imposed by classroom or syllabus. Instead, you make your own goals, work at your own pace, and make your own evaluations. There are faculty members (primarily in the forestry and education departments) to use as consultants and with whom you may arrange an independent study (yes, one *can* receive credit for doing something interesting!).

Structurally, the program is set up so that student instructors work in teams of two and three. Each team develops a 10-12 week semester theme and works with its group for one to two hours a week. Each month, all CEED participants meet together with the student leader to share classroom experiences and listen to guest speakers. The sessions are not mandatory, but they are usually very helpful. The program itself has moany resources available to it, and a small budget helps to supplement any additional needs.

We feel into this program quite by accident. As religion and public policy majors, the farthest thing from our minds was to teach little monsters about birds and worms. As we slowly roamed about the tables during Student Club day, however, we made the fatal error of stopping at the PTA table that was crawling with five and six-year-olds. The PTA was looking for volunteers. The feeling was similar to that of picking up a *Time* magazine and seeing the face of a poor little orphan. "You can help this child, or, you can turn the page."

After working with the class for a semester, teaching arts and crafts, and seeing how creative and responsible the kids were to new ideas, we decided that teaching about bugs and worms would not be all bad.

We joined the CEED group, registered for credit, handed in our proposal to our advisor, and went out to look for worms. We ended up inventing games, bringing in a fish bowl of tadpoles, going on nature walks, showing movies and slide shows, and performing "magic" experiments.

It would be unfair to say that working with CEED is easy and non-time consuming. Every week you have to collect materials and prepare an hour-long presentation. Frustration sets in when your plan does not go according to schedule and when the class does not understand the fundamental point. The job calls for a great deal of flexibility, sensitivity, creativity, and patience.

Was it worth it? The answer receives an emphatic YES! In addition to a greater sympathy for our professors, we relearned what excitement there can be in learning and discovering new things. One boy asked how far it was to the end of the sky. His friend responded, "a million jillion years." They rationalized about why birds fly south, and stared at buckets of water (which we had set out to dechlorinate for the fish bowl) trying to see what changes were taking place. They saw things with a new, fresh perspective, and they shared that excitement with us.

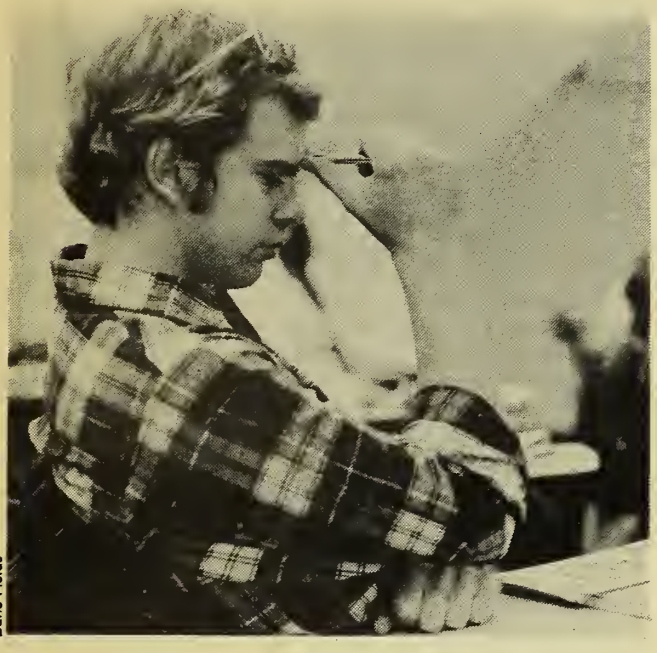
The CEED program is definitely something to look into sometime during your stay at Duke. As we look and see college students around us and professors and professionals ahead of us, it is important to remember that there are still people behind us to learn from, too. How far is it to the end of the sky, anyway?

—Beryl Morrow
—Ann Burks

Bo Wilson

Bo Wilson

On Becoming a Doctor: Is it Worth It?



Dane Fields

What do I write entering freshmen who are contemplating premedical education at Duke? What kind of advice or encouragement should I provide for students four years my junior when I, although accepted at medical school, am experiencing difficulty deciding if I should attend? Finding these questions extremely puzzling and feeling somewhat inadequate to write about an issue so dear to me as this, I sought advice from both fellow students and faculty members; but to no avail, for the uncertainty and puzzlement remains. There is so much to consider and so many differing opinions to represent that at best I feel this article will be incomplete and unfairly biased. Despite these difficulties, I will try to share with you some of my thoughts and concerns about the medical profession and then briefly comment upon the premedical scene at Duke.

The most important question I think entering premedical students should consider is whether or not they really want to be doctors. This might sound ridiculous, even trite, but it has been my observation that far too many students successfully complete a premedical career without adequately coming to grips with this most crucial question. The decision to become premed and then to attend medical school is a very serious one, perhaps the most important decision made in a lifetime. Therefore, treat it as such. If you are not already certain you want to be a doctor, then make it your business while an undergraduate to learn as much as you can about this highly touted profession. Hopefully, when the time comes, you will make the correct decision. If not, you may be sorry for the remainder of your life.

Most students who consider medicine are familiar with the advantages and rewards of the profession. Perhaps most important among these are the rewards a doctor experiences from helping patients, from actually curing the ill, or from ridding people of disease. Doctors are usually well respected in the community and countless parents dream of their sons and daughters becoming physicians. Required to use their minds frequently, doctors retain a sharp intellect and most often work in a challenging environment amidst many colleagues. More pragmatically, doctors do not have a problem finding employment. In addition, they usually make a very comfortable if not lavish living and it is true that almost an infinite number of occupational opportunities exist for M.D.'s, not to mention mobility.

My purpose in writing this article, however, is not to sing the praises of this particular profession. I am sure you have already done that, as it is human nature to consider primarily the positive aspects of a situation. In part, the purpose of this article is to make you aware and/or remind you of some negative attributes of medicine. I have decided to emphasize these because I feel that if you are willing to deal with them, either by accepting or overcoming them, then the rest is icing on the cake.

Physicians usually work very hard. Now there is nothing wrong with hard work *per se;* it is a necessary element of a productive life. Something is amiss, however, when a career is so demanding that it tends to narrow an individual, making him or her insensitive to non-professional issues or interests. The high frequency of divorce, alcohol use, and drug abuse among physicians attests to this fact. All too often it seems that doctors are faced with the predicament of having to select either career *or* family (non-professional pursuits) instead of career and family. To be sure, medicine is not a career for the selfish.

Another aspect of practicing medicine that one might not immediately consider is the day to day routine. Although the rewards of doctoring might be great, sick people are often not very attractive or interesting, no matter how much you want to help them. Also, spending much of one's time in a hospital (sometimes 24 or more hours straight as a resident) might become a hardship, for even though hospitals are institutions of healing and recovery, they also are very sterile, very confining, and in many instances, institutions of suffering and death.

Are those who select medicine as their career usually psychologically secure and healthy? There are not many other careers that individuals can select at the age of eight or nine; and, as a result, know for the rest of their life how they will spend the majority of their time. Sure, there is the decision of which medical school to attend (if one is fortunate enough to be faced with this decision), which residency to take, and where to ultimately settle; but no major decision is required concerning utilization of time. Because medicine allows one to get by with so few major decisions concerning utilization of one's time and energy, I suspect that in many instances it is a career chosen out of insecurity or no better alternatives.

Then there is medical school, that segment of life "that we've all been waiting for." Along with it comes the bleary bloodshot eyes, the ritual of the test, nights during which no time could be spared for sleep, or perhaps worst of all, friendships that could have been but...or friendships that have gone stale. True, large amonts of important and satisfying learning occur during medical school, but it is a most demanding and stressful educational process. Remember, it occurs during the "best years of your life." As a medical student recently said to me, "Medical school is a sacrifice, a sacrifice made in anticipation of future rewards. At this point in the process (he was a third year student), I have experienced very few rewards. I can only hope that they exist; I think they do."

Cognizant of both the advantages and disadvantages of being a doctor and recognizing your own particular ambitions and persuasions, you will ultimately have to decide if you want to become a doctor, if the "sacrifice is

worth it." If you decide it is, then you are faced with the immediate challenge of getting into medical school and since you are entering Duke, you must deal with the particular peculiarities of premedism at this institution.

If you were to ask five premedical students at Duke what they thought about the program here, you would probably elicit five diverse responses. In all likelihood, many of them would be negative with some probably responding that they would never do it again. For the majority, premedical existence is tough. Organic chemistry, genetics, and physics are not crips. A lecture course composed of 200 premeds simply breeds competition. But for many it is not so bad. In fact, some would even assert that their premedical experience is both satisfying and enjoyable. To be premed does not mean that you are required to enroll in 100 different science courses with other premeds and that you are destined to be unhappy. Sure, there are some basic requirements and you cannot completely forget about grades, but within this framework, there are opportunities for good experience.

There are many ways to be a successful premed at Duke; no single tried and proven formula exists that always gets you into medical school. Extreme competition when applying to medical school is ubiquitous: about one in three applicants are accepted on a nation-wide basis (about two in three Dukies eventually get in). Just because getting into medical school is so competitive does not mean that competition has to rule a premedical student's life. Recognizing that the competition exists and that in the final analysis you will be judged relative to your peers, perhaps it is wisest to forget about competing with them directly during your undergraduate years and to select an academic program and life style that fits your needs, that is imaginative, but which ultimately can be viewed as valuable and productive in the eyes of a reasonable admissions committee. Approached in this manner, premedism is not competitive on a day to day basis and it allows one almost unlimited opportunity for growth and development.

A liberal arts education should be much more than simply pre-professional training. Ideally, it should be a time to explore academic interests, meet new and interesting people, experiment with different life styles, and perhaps during the course of four years begin to understand yourself and the role you wish to play in society. Abdication of the traditional liberal arts pursuits for the premed rat race in an unjustifiable tragedy which commonly leads to an impoverished undergraduate existence. For in pursuit of that highly sought after acceptance letter from medical school, one might deprive himself/herself of valuable experiences and friendships which might have contributed to a much more fulfilling and happy life.

What changes are taking place in premedical education at Duke? Possibly some good ones. To begin with, the number of premedical students per class will probably decline very slowly over the next couple of years. Duke is presently applying for a five million dollar grant from the Commonwealth Fund to improve premedical education. If this money is received, and then spent wisely, it could significantly improve the average premedical experience at Duke. Furthermore, the premedical advising services are being completely revamped this year to include several advisors instead of one. In the past the premedical advisor has been exceedingly overworked, so these new services will be a welcomed improvement.

Despite changes on the horizon and perhaps eventual improvement in the premedical program at Duke, the decision to become premed in hopes of becoming a doctor remains a very difficult one. The rewards of being a physician, of giving health and happiness to those who are ill, are probably some of the most satisfying rewards a human can experience. The pitfalls and stumbling blocks associated with becoming and functioning as a doctor are perhaps the most challenging and frightening of any profession. The decision to become a doctor is not an easy one. I sincerely hope that all of you considering medicine make the right decision.

Don Piper

John Reed

Nurses

Sally Austen Tom is a 1973 graduate of Trinity College. In 1975 she graduated from the School of Nursing.

Women are anomalous creatures in male-dominated Western society, always subjected to stereotypes of extremes — mother or witch, nun or prostitute, angel of mercy or castrating bitch. Women in traditionally female-dominated professions like teaching, nursing, and child care are particularly vulnerable to such stereotyping. No single group of students is more severely stereotyped by both male and female students at Duke than the students in the School of Nursing. The nurses' geographic isolation in Hanes House, the widespread ignorance about the nursing profession, and the uniqueness of the nursing curriculum all contribute to the common myths. As is usually true with stereotypes, the facts give lie to the commonly held notions.

Duke nursing students are just as smart as — or smarter than — other Duke students. The same high admission standards apply to the School of Nursing as to Trinity and Engineering. The nursing students are drawn from the same pool of applicants from which other Duke students come, and they are competitive wth other Duke students on the bases of high school achievements, grades, and college admission test scores.

Duke nursing students work as hard as — or harder than — other Duke students. Much of the mythology about the standards of difficulty of nursing courses stems from a lack of knowledge among other students about the nursing curriculum. The freshman and sophomore years nursing students take liberal arts courses and nursing electives. They are required to take two semesters of lab science, a course in psychology, a course in statistics, and several social science courses. Nurses take a required course in Human Ecology which combines microbiology, anatomy and physiology. This course has a structure similar to that of other science courses in that it has a lab, a conference, and a lecture section.

Many nursing students double major in a liberal art, often completing the bulk of the second major in the first two years of college.

The clinical and theoretical components of the nursing education begin in the junior year. The nursing curriculum is unique among programs at Duke because not only do nurses study theories, but they have intensive experience in the application of theory. The traditional concern of nursing with illness and the needs of the patient particular to his or her illness is enriched at Duke by a broader perspective of the patient as a member of many social systems. Thus, in the last two years nurses study a wide range of social science theories, learning to incorporate sociology, anthropology, and psychology into their practice of nursing.

The delivery of health care is accomplished through a variety of organizations in this country. In order to exact the maximum benefit for patients from various health care delivery systems, Duke nursing students also study organizational theories, the process of change, and leadership theories. The goal of the curriculum is to prepare nurses to give comprehensive nursing care to health care clients, and to function as agents of social change.

People remark that nursing students often disappear from West campus when junior year begins, and students in the last two years can often count on one hand the number of times they were on West during their junior or senior year. It's no wonder, given the rigorous demand of the curriculum. The two credit clinical courses require 14 to 22 hours a week in the clinical area, plus three hours of lecture with required readings, plus preparation for patent care and the writing of care plans each week. Each student also carries two to three other courses which may be the required independent study, nursing electives, or electives from other University departments.

Each clinical course is broken into groups of six to eight students with one instructor. With that group students care for patients and families in various areas of the hospital or community, and select their own learning goals for each week. Those goals are chosen on the basis of each student's learning needs and of the course requirement.

This small group setting offers the opportunity for intensely stimulating and rewarding relationships with the instructor and with the other students in the group. Because of the necessary subjectivity of evaluation in clinical performance, and because of the amount of time spent with one teacher, the structure also has the potential for intensely stressful personality conflict, the impact of which can show up in the student's grades.

In any case, nurses work long hours, both in the hospital and in the library. Most believe the stress and the hours are worth the rewards.

—Sally Austen Tom

A Black Identity

Teri Dansby is a junior in Trinity College. She is a Public Policy major and a features writer for the Chronicle in addition to being a member of the Black Student Alliance.

Upon their arrival at Duke, black students are often faced with a harrowing experience. First they are forced to make a decision about whether to form social ties with black students or with white students. Choosing the latter, the black student runs the risk of rejection by other black students. Academically, black students have often been underprepared for Duke; this underpreparation demonstrates itself best by the black student's lack of effective study techniques and reading comprehension skills. Not presuming to speak for the entire small but diverse black population at Duke, I would still like to offer you, the black freshman, an honest view of the black perspective on this often-times forbidding and intellectually stifling "university." I put the word university in quotations here because the term usually implies academic learning and intellect; in fact, the black Duke student's academic education is sometimes acutely deemphasized and is precluded by the heightening of racial consciousness.

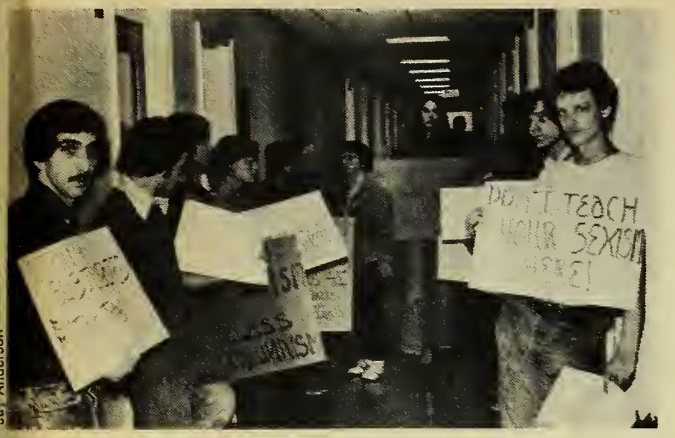
Superficially integrated in 1963, Duke continues to thoroughly "educate" its black students in the subtle intricacies of institutional racism. Equipped with only eight black faculty members, one black academic advisor, and a black studies "program" which will offer only five courses this Fall, Duke continues its legacy of indifference towards blacks and their aspirations. On two separate occasions, blacks have stated to the administration their concerns which have, for the most part, been lost in bureaucratic committees and red tape. Judging from past occurrences, what the black student faces here is a situation geared toward a white-dominated culture. At Duke there are few black role models to emulate, and the black student must realize this and work against the odds. In the past, black students have been silent concerning political affairs like the Wilmington-10, South Africa's apartheid, and the Bakke case. These black political affairs have seemed distant because they are lost in the urgent shuffle of pursuing academics at Duke. This is perhaps the most regrettable facet of black life at Duke. Because of this urgency to raise his head above the waters of Duke academia, the black student is often forced to choose between his black identity and a Duke degree. Duke can negate the black student's identity; by integration, Duke's definition of identity has come to denote assimilation.

If you acknowledge your blackness as a cultural entity, you must psychologically fight to maintain your identity at Duke. If you do not do this, it will be easy to "fit" the mold which Duke has formed for its black students. What you might come to realize is that maintaining your black identity does not necessarily mean holding unfriendly, separatist attitudes towards whites; it has been my experience that most whites respect my "differentness" and are eager to learn about my background. You can also learn from them. Your ability to balance Duke's indifference with maintaining an above-average GPA (strive for the top!) and a valuable concept of self is the essence of your education.

While what Duke already is—a white, southern, corporate structure geared to its own continual success—should not be forgotten, Duke can also be what you make of it. Never forget who you are, where you are, or what your purpose is for being here. Good luck! I wish you strength and peace of mind.

—Teri Dansby

Women at Duke



Leslie Nydick, a junior in Trinity College, transferred from Wellesley College in the Fall of 1977. She is a co-founder of STEPS, a group advocating equality of the sexes.

When you read the title of this article, you may ask yourself, "Why is there an article about women at Duke?" or "Why women instead of men?" or "Why not just people?" The implication is that there is something unique about the status of women at Duke, and that there is a need to evaluate this status. Naturally, there are distinctions between men and women at Duke, and these distinctions are related to those that exist in the "real world." The question you might ask yourself is whether these distinctions are natural or artificial, whether or not they are what you think they should be.

The thing I value most about Duke is the wide range of choices and opportunities with which undergraduates are presented. You can choose from a wide range of academic courses, from Biology to International Relations to Jazz piano. You can choose from a great many social opportunities, from movies to concerts to sorority parties. You can choose your friends from a diverse body of students, from Saudi Arabians to New Yorkers to native North Carolinians. At Duke, as at any other place in which you're likely to spend four years, you'd like to have as much control as possible over limiting those choices and deciding which best suit your personal preferences and goals.

If you feel that Duke is, at least in some ways, a microcosm of the rest of society, you are likely to feel that the problems facing Duke students are analogous to those facing people in many other environments. If a woman is confronted with artificial or unfair limitations on her choices at Duke, it is likely that she has faced them in some environment in the past or will face them in life after Duke. (Life after Duke does exist, and the sooner you realize it, the better!) If you feel that Duke does relate to future experiences, and that women at Duke do find the limits that they may face in the future imposed on them here at Duke, you might prefer to learn to cope with those limitations now rather than waiting until later.

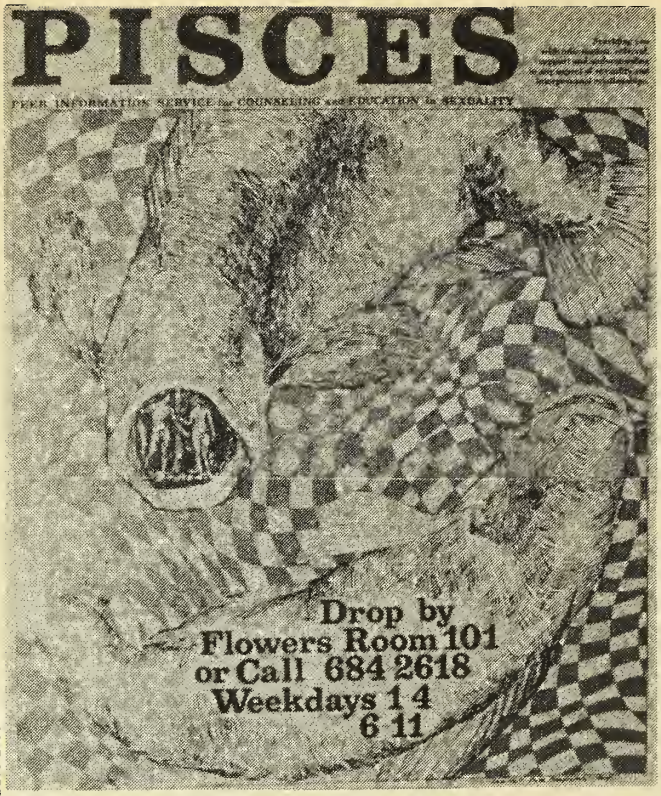
Unfortunately, many women at Duke-like many women elsewhere—feel unable to assert themselves and unable to maximize the potentials they know they have. Why can't a woman speak up in class when she knows she has something worthwhile to say? Why doesn't a woman call the man she met at a party and ask him for a date? Why does she always give in to the preferences of her boyfriend, even when it makes her unhappy? Why can't she say no? Many women also feel that they are unable to assert themselves through no fault of their own; expectations of other individuals and rules and policies of institutions somehow have limited their personal preferences. Some think that their professors fail to recognize the contributions of women to their field of study when, in actuality, women have made important contributions. Others think that the fraternity and sorority institutions have placed women n subordinate and uncomfortable positions. Still others believe that the men they meet expect them to fulfill a certain role which they will never fulfill.

Of course, I know many women who are perfectly satisfied with themselves and who have not had experiences where others have infringed on their right to choose. Yet, they are aware of the possibility that they will face obstacles in their "life after Duke." Maybe they will apply for a job only to find that "a woman isn't needed." Perhaps the employer's discrimination will be a bit more subtle; they may get the job but discover that no matter how much harder or better they work than their male colleagues, the men seem to be getting all the promotions. Maybe they will find that outside of Duke, the men they meet won't treat them as nicely or have as much respect for their Duke-sharpened intellects as is the case at Duke.

This year, a group of men and women at Duke formed an organization to help women increase their self-confidence and to aid them in overcoming obstacles they face now or may face in the future. Students Towards Equality and the Prevention of Sexism (STEPS) has been involved in a number of activities: holding an Equal Rights Amendment rally on the Main quad and marching through Durham; holding a Workshop Day with seminars on health and employment; Assertiveness Training; gathering signatures against the Durham Morning Herald's policy of printing the names and addresses of rape victims. Next year, STEPS plans to improve a Resource Center where people may come to read, to collect information, to plan projects, or to sit and talk with others. Working with STEPS has been very meaningful to me. Above all, it has meant meeting concerned men and women with whom I can share experiences.

Being a woman at Duke has meant learning how to have better control over my own lifestyle, given the constraints I've put on myself and those which others have imposed upon me. It has meant learning how better to take advantage of what Duke has to offer and learning how those opportunities relate to the world outside of Duke. My Duke experience has taught me that, in taking advantage of these opportunities, I also must take care to respect the rights of others, both men and women.

Leslie Nydick



Dave Ladden

Love and Sex and PISCES

Ed Foreman is a student counselor at PISCES.

Sexual behavior at Duke is a result of biological, physiological, and social forces, Sex in a college community makes the biological goal of reproduction less important than the goals of obtaining pleasure and expressing and obtaining love. Maintaining popularity and acceptance by peers through a frantic search for sexual encounters is a temporary defense against loneliness or against self-doubts about one's sexuality. An important component of a person's self-esteem is his self-perceived sexual standing in his own eyes as well as in the eyes of significant others. One's sexuality is influenced by these social powers as well as by biological (male and female) and psychological (masculinity and feminity) attributes. And, in our fluid society, sex roles become progressively blurred. Spiritual identity affects our inhibitions and ability to "let go" without guilt, and our acceptance of others with different sexual lifestyles as well.

Sex functions as a form of communication; through it we express affection and love—as well as anger and hatred. Straightlaced ethics can inhibit all that is spontaneous, imaginative, and exciting in sex. Irresponsible and exploitive sex masking under the guise of liberal, recreational sex is a form of sexism. In the search for a personal sexual ethic one needs to question whether moral judgments should be absolute, or relative depending on circumstances. What we choose will determine how we learn and grow individually and as a community.

Can you make love with your eyes open at Duke? During the week? Before dark? At all? Knowledge and acceptance of sexual realities are indispensible to sexual fulfillment and involve facing facts and acepting sexual feelings. Our sexuality is a potential with which we are born and which must be developed and nourished. It is every bit as important as our intellectual or artistic capabilities. Loving others begins with loving ourselves as we uniquely are — whether we explore ourselves through masturbation, sexual attractiveness, grooming, improving orgasmic potential and frequency, getting drunk and sloppy, trying to act sexy or innocent, or ignoring ourselves while buried in the library is a personal choice. For some people sex becomes the center of their lives. Others hardly seem to care. What's important is whether or not our sexual needs are satisfied in a manner consistent with our sex drives, consciences, and life goals. Gratifying as sex may be, it cannot be substituted for all other needs, just as the substitution of other satisfactions for sex can only be stretched to a certain point. A liberating sexuality is integrated into a person's life as a whole. We differentiate love into sex (or lust), eros (or the urge toward higher states of being or relationships), philia (friendships), and selfless love. If we can have love with our without sex, why can we not legitimately have sex with or without love?

No one is fully liberated—we're all at different points on the way. Can we see each other behind the masks and stereotypic roles of society? Can we play and laugh together? Can we understand how we express ourselves and hurt others? It is OK to cry with and embrace each other, men and women alike? Can we admit our fears and express embarrassment? Do we need to compete with members of our own sex for attention of the other, and abandon friends for a hot date? Can we share feelings of loneliness with each other? Let's learn to celebrate life, love, and sex together, treating everyone as equal with respect for their full range of feelings, instead of as objects that we keep score of to measure our "successes." We're all in this together. Don't underrate, appreciate. Make it better.

Understanding sexuality: Peace with yourself. Here at Duke, PISCES helps students to attain this understanding. PISCES (Peer Information Service for Counselling and Education in Sexuality) is a volunteer, non-profit service staffed predominantly by and for the student population at Duke University. It functions to provide accurate, up-to-date information on all aspects of sexuality, i.e., contraception, VD, abortion, dysfunctions. It is also a referral service to any University and triangle area agencies dealing with sexuality. Its well-trained, non-professional counselling staff will talk on a one-to-one basis, in-person or over the phone, in strict confidentiality, with students having problems in the realm of sexuality and interpersonal relations. The office (Room 101 Flowers, 684-2618) has a wealth of books, periodicals, articles, and pamphlets on sexuality available to the Duke community.

PISCES will help campus discussion groups on topics of sexuality, distribute Birth Control and VD handbooks to incoming students, and leave "tabledrops" in dining halls with amusing and interesting sex quizzes. We here at PISCES are here to help you, and we invite you to drop in during our office hours to secure advice, pick up some literature, or just talk. All of us can benefit from one person's understanding of one aspect of his life.

—Ed Foreman

Gary Reimer

Gary Reimer

On Homosexuality

The author of this article is a Trinity College student who wishes to remain anonymous.

As the major repeals of the past year in the realm of homosexual rights laws in Florida, Minnesota, and Kansas illustrates, homosexuality is protected under few laws and persecuted under many. The central form of persecution gays face, though, is the unwritten law which dictates to employers, relatives, and superiors a questioning of the integrity of an individual which is based upon his or her sexual preference.

Many gays are now waging battle against this "law." Reputable professionals are publicly acknowledging and practicing their preferences. Other "upstanding citizens" are "coming out" to their relatives and friends. Gay artists, publishers, writers, and businesspeople are all out there performing their duties, obeying (as closely as possible) the written laws, and contributing a wealth of creativity and enterprise to American society. It is rapidly becoming impossible for anyone but an Anita Bryant to make outlandish, absurd accusations aimed at the general gay community.

If the Kinsey figure is reliable, then at least ten percent of the Duke enrollment is either homosexual or bisexual — "gay." This means that there are quite a few gay students at Duke. Adding the gay administrators, faculty members, and employees, there is a sizable gay population on campus. The Triangle Area — Raleigh, Durham, and Chapel Hill — is considered to be one of the most active, open gay communities in the United States.

Of course, don't expect your teachers and administrators to disclose that they are gay. They won't. Neither will a great number of your fellow students. In such a highly-competitive society, the highly-competitive Duke educator or student is not likely to do anything that will decrease his chance of getting into graduate school or securing an assistantship or research grant.

Duke offers counselling services to all of its students. If you are gay or feel you might be and wish to discuss your sexuality, you can contact the PISCES group in Flowers Building. These Duke students are trained to help others deal with sexuality problems. As a Duke student you are also entitled to four free visits with a resident psychological counselor through CAPS (Counseling and Psychological Services). Contact your Resident Advisor for more information on these two counselling services. Incidentially, your RA is also trained to deal with gay students and will probably be glad to talk with you about it.

The Duke Gay Alliance is another organization in which gay freshmen might be interested. Last year the DGA had a number of successful parties and potluck dinners. DGA maintains close relations with other gay alliances in the area colleges and universities. Meetings take place at least twice a month, so watch the Spectrum in *The Chronicle* and signs on bulletin boards.

There are several gay bars in the area. Christopher's on Chapel Hill Boulevard is by far the most popular with Duke students. If you need a ride or directions to Christopher's (don't hitch-hike, especially if you're a woman), contact the DGA for information. For those female gays who are interested in an alternative to the barroom social scene, Triangle Area Lesbian Feminists (TALF) operates out of the Durham YWCA, offering parties and potluck dinners.

Good luck, and have a good semester!

Putting Down Roots

Alan Berman is a transfer student who is an intern at the admissions office. He is a junior in Trinity College and a resident of Wilson House.

One day last year, while a freshman at the University of California at San Diego, I received a large envelope in the mail addressed from Duke University. I opened the envelope and inside was a letter notifying me that I had been offered a place as a transfer student at Duke. I was ecstatic! Just think, I would be entering one of the greatest institutions in the Southeast, and perhaps in the United States.

Upon my arrival to Duke in late August, I was overwhelmed by the Transfer Orientation Week. There was a variety of activities planned for us which made it easy to meet many "fellow transfers." But what about meeting "regular" students? This question kept running through my mind throughout the orientation period. I not only continued to ask myself this question but found many transfers posing this question among themselves as well. Luckily, when the school semester began, I joined several organizations and clubs, such as the Political Science Majors' Union, Duke Democrats, and ASDU, in addition to going through fraternity rush; whatever fears I may have had were calmed because of the realization that I would soon be absorbed into the Duke community, as I invariably was.

On the other hand, there were a few transfers who were unhappy with their status as transfers because they felt apart from the Duke community due to the housing situation. Throughout the admissions process, I was well aware that transfers are not guaranteed on-campus housing here at Duke. They must live in Central Campus apartments or off-campus. This fact, some transfers claim, is what distinguishes most of the experiences one is likely to encounter as a transfer student from those encountered by an entering freshman.

Many of those people who were distressed by the housing situation were the same people who refused to get involved in on-campus activities in some way. In the process of assembling a pamphlet for the admissions office, to be sent to all accepted transfer students, I discovered that the vast majority of those who responded to my inquiry were quite pleased with their housing accomodations. One transfer characterized Central Campus Apartments as a place where he has the best of two worlds: "When I want to be alone to study or just to be by myself, I can. When I want to be surrounded by people, I can do that, too." Another transfer described living off-campus as a "good experience." So, it seems as if most transfers, including myself, are more than happy and thankful to be included as members of such a great institution.

And for those who are unhappy with the housing situation, I can only respond by saying that each and every one of us knew that we would not be guaranteed housing, even before we were accepted. Additionally, it is my impression that most other universities in the U.S. do not guarantee their transfers housing, either.

In conclusion, coming to Duke as a transfer has made me more receptive to and appreciative of all the assets that Duke has to offer. The campus is beautiful, the athletic program is nationally recognized, the student-faculty relationship is close, the social alternatives are great, and most importantly, the students who comprise Duke come from a diversity of backgrounds, which provides a healthy and stimulating environment. Thus, all of the resources, organizations, activities, people, and ideas are here. All that is required on the part of the transfer student is his willingness to take advantage of these opportunities.

—*Alan Berman*

Dana Fields

Home Away from Home

Ariane Cotsis lived off-campus before she graduated last May. She was an Anthropology major and a transfer from Greece.

It is hard to restrain myself from writing about all of the exciting times I have enjoyed while living in an old townhouse near East Campus, because my off-campus living experience has been consistently positive. As a transfer student, I spent my first semester in a Central Campus apartment, and living on campus has come to be associated in my mind with the initial adjustment period that all new Duke students go through upon arriving. At best, this period is stressful and a bit confusing. With my move off-campus, I have come to see that, with a bit of luck and some careful examination of the possibilities, a fulfilling and rewarding living situation can be found outside the walls of the Duke campus.

People move off-campus for various reasons. Some want more privacy while others desire a cooperative living experience. Some are unsatisfied with dorm life or have had enough of it and are searching for something new. Many students find that living on campus is like living in an "ivory tower," isolated from the Durham community and the "real world." Moving off-campus does not mean that you will find more privacy or that you will be any more involved with Durham than you were while living on campus. The kind of situation you will find yourself in depends, to a large extent, upon your expectations and your compromises.

Living situations off-campus vary. Many students live in apartments, and there are houses in Durham which rent rooms to boarders. Many old houses off East Campus are rented out to groups of students. I chose the latter situation and lived in a house one block from East with five other students. Each person in the house had his or her own bedroom, and this assured him or her of some privacy. Nevertheless, there was quite a bit of sharing of interests and activities among the personalities in the house. We did not have a formal lease, as our landlord was easy-going, and we had no problems in this respect. It is important, however, to figure out in advance how you are going to take care of expenses such as those for the maintenance of the house, plumbing and electrical repairs, and utilities. In many houses, the utilities are not included in the rent, and during the winter months heating can become more expensive than the rent.

Getting adjusted to a new living situation takes time and energy. Buying furniture and kitchen utensils is only part of adjusting. If you are planning to live with people whom you really don't know, getting acquainted and focusing on expectations is time consuming. In the long run, however, it is well worth it. Little things such as "borrowing" other people's food, taking up too much refrigerator space, using someone else's towels, forgetting to wash the tub after a bath, smoking, playing music too loudly, leaving a mess in the kitchen, having someone's pet cat dirty your rug, etc., can build up ill feelings that result in strained relationships, no matter how easy-going people may be. One thing I realized is that people have different ways of contributing to a cooperative system. For example, a person in our house frequently left dirty pots and pans around until someone else got suffciently disgusted to wash them. Yet, this person was extremely generous with his car; he often picked up groceries for others and gave people rides when they were in a bind.

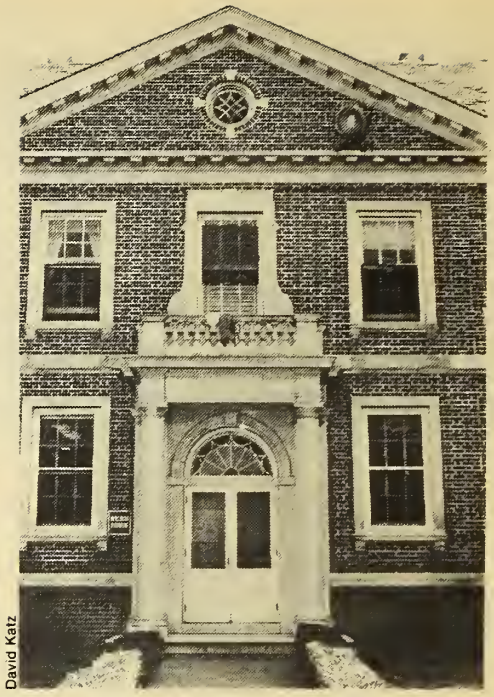
Some of the households off-campus develop a distinct character which changes as the group of people living there does. Some houses have more cooperative, sharing activities such as group meals, group clean-up, and weekly meetings. I knew of one house where members gathered in the evenings to read to each other to play musical instruments. In other houses, people come and go, meeting only in the doorways. In one house, one kitchen was designated as "vegetarian" while the other was used by those eating meat. In all the houses with which I was familiar, a certain amount of sharing in the responsibilities and care of the household needs was inevitable. Certain formal or informal arrangements are bound to take place if a fair and peaceful system is to be maintained.

Living with other people in a house when you have a heavy work load and are pressured for time is different than doing so when you have a 9 to 5 job. Some students have a lighter schedule than others while some need to work hard. I found that I could not do much serious school work in my room because there were too many "excuses" for procrastinating. I would wash dishes in order to postpone working on a paper, or I would stay up all night talking to a housemate or a visiting friend. You have to have a certain amount of self-discipline and self-knowledge in order to combine the two aspects of life. It also takes self-sacrifice and flexibility. Working out problems with my work and my housemates helped me to understand both myself and the rest of the people in the house better. I learned to appreciate the people I would have been tempted to classify in a neat category and ignore if I had not lived with them. Many of the things I now enjoy and have incorporated into my lifestyle, such as baking bread, cooking with natural foods, listening to music different from what I am used to, and reading about subjects which I hadn't thought about before were introduced to me by my housemates.

I remember a friend's reaction when I first mentioned that I was moving off-campus. "Aren't you afraid?" she asked. No, I was not afraid at all. I was ready for the move and confident that I could somehow work out the problems that were bound to arise. I had already had a semester on campus, time enough for me to get familiar with the academic schedule and the work load, and I had made a number of friends on campus. I would be within walking distance of East, and I would not need to depend upon anyone for transportation. I was tired of feeling as if the University would take care of all my problems as long as I paid them a set amount of money at the beginning of the semester. The change was good; it made me feel a bit more independent and freer to make decisions concerning my time and my money. One could say that it was luck and that it could have been a bad experience under other circumstances, but I believe that if you are ready for a change, and if you go about it sensibly, there is a good chance that you will have some equally great times.

—*Ariane Cotsis*

Wilson House: a Community of Individuals


David Katz

I guess you could say that I stumbled into Wilson House by accident. After having spent my freshman year in a large, cohesive co-ed dorm, I found myself living in a cross-sectional women's dorm on West—and not liking it. I missed the closeness and the easy-going atmosphere of my freshman house, and I wanted to recapture that kind of comfortableness in my living situation. I had a few friends who lived in Wilson House, a co-ed house of about 100 students located on East campus; it sounded interesting, and I wanted a change—so I applied for the Spring semester, got in, and moved there. It has turned out to be one of the best decisions I ever made.

Since my move to Wilson a semester ago, I have discovered that Wilson House differs markedly from my original expectations. I had heard that Wilson is an "artsy" dorm, a "literary" dorm, and a "haven for misfits." I have since found all of these labels to be false ones. It is true that many talented and creative individuals live in Wilson, but they are as diverse in orientation as are the members of any other living group; our house sports painters, sculptors, writers, photographers, actors, politicians, scientists, musicians, and many people who have a multitude of hobbies and interests. And, as far as Wilson's "misfit" image is concerned, it is a false one as well. Wilson residents are not your typical Duke students, but they differ in that—like me—they choose to live in Wilson because they are looking for a living group that offers "something different" from the usual dormitory structure.

An important aspect of Wilson is SHARE, an acronym standing for "student house for academic and residential experimentation." Due to increasing academic pressures and a growing concern for solid career goals among students, SHARE is no longer as big a part of Wilson life as it once was. Yet, SHARE is by no means "dead." Each semester, Wilson residents have one or more meetings in which the meaning and implications of SHARE and of the philosophy of the living group are discussed. We never find a common answer to the question of "What does SHARE mean for the living group?" because SHARE is different things to different people. This range of opinions is one of the many things that makes Wilson House, and Wilson residents, a continual challenge—we are not passive, conforming individuals, and it is a rare house meeting or dorm discussion that does not culminate in a spirited argument about at least one issue. We are opinonated, and we use our living situation as a means to expand, grow, and discover new ideas.

When I decided to apply to Wilson House, I underwent an applications procedure which involved filling out a written application asking for my views on education and lifestyle, and an oral interview. I was interviewed by several Wilson residents and was asked questions pertaining to my views on how to create an ideal living group and, specifically, on how I would like to better Wilson House/SHARE. As a selective house, Wilson tries to attract to the dorm "interesting, creative" people with leadership abilities. One friend who recently graduated commented that Wilson is starting to attract "interested rather than interesting" people, but that's OK, too. Individuals who are truly concerned with moving towards an ideal of a "perfect" living group are usually the ones who contribute most to the house.

It is very difficult to write about Wilson's ideals succinctly. Basically, the house is continually striving to create a cohesive living group involved both in dorm functions and in campus and community pursuits. Last year, our group included the editors of both the *Archive* and *Tobacco Road*, numerous persons involved with the *Chronicle* and the YM/YWCA, the leader of Duke's South Africa coalition, and several of the organizers of a new human rights group, among others. Our activities included a weekly life-drawing class, a weekend retreat filled with such events as a bread-making class and a silkscreen techniques demonstration, a weekly "Wilson hour" featuring different house residents sharing their talents, visiting professors, and—of course—parties. There is something for almost everyone at Wilson House, and if the house doesn't provide an outlet for your particular interest, it's easy to start your own—a simple sign on the bulletin board is a quick way to find, organize, and learn from others in whatever area you express an interest. Initiating a discussion group or outing is quite simple, and the only problem you may encounter is that of trying to decide what to explore first! The possibilities and opportunities are practically unlimited.

I said that Wilson was nothing that I expected it to be, and I reiterate that statement. I expected a fun dorm a lot like other houses on campus, and one which perhaps was more cohesive than average, but I found that Wilson House is quite unlike any other living group at Duke. There is a great deal of intra-house activity, there is an incredible sense of closeness, and—most of all—there is a remarkable combination of personalities there. Individualism and tolerance for differences among people are big parts of Wilson, and residents are free to explore their most "off-the-wall" ideas without fear of ridicule from fellow housemates. About the only similarity I found among the group of people I lived with Spring semester was a desire to know and learn from others different in outlook from themselves—and to accept those others. For me, Wilson House is an "ideal" living set-up; I can pursue my own interests while benefitting from those of my fellow housemates. Becoming a part of Wilson House/SHARE was a wonderful "accident"—and I wish I'd "stumbled upon" my new living group earlier.

—*Debbie Kohn*

Integrating Lifestyles

David Katz

Jim Wilson

I traveled three thousand miles to come to Duke University, yet before flying out here for the first time, I had never stepped on a plane. Ontario, California and Durham, North Carolina are separated by more than physical distance, as I have discovered over and over again in the past two years. This summer I stayed in North Carolina for a couple of months and took a bus trip across the country with my roommate from freshman year. I think it was an integrating experience to spend a few days looking at and travelling over the land I whiz over in eight hours by jet.

Eight hours is an incredibly short amount of time to spend in transition between the two coasts of the United States and between the two worlds which I now occupy. I have flown across the country seven times now and am still amazed by the contrast between the lush, green vegetation of the Southeast and the arid, smoggy desert of Southern California.

But the contrast between the two coasts extends beyond climate and geography. It embraces political, social, educational, and religious aspects of life as well. I never saw topsiders until I came to Duke, and clogs are not nearly as popular in California as they are in the East. At home, khakis are a sign that a guy belongs to a street gang; they are taken to be an open challenge by rival gang members.

No, I don't come from the part of California with which most Duke students are familiar-the beach party land of beautiful girls and loads of fun. I come from a barrio in S. Ontario. I am a first-generation American and grew up speaking Spanish at home while learning English in order to survive in an Anglo educational system.

I am a Chicana.

At home, that term elicits a number of responses ranging from anger to pride to fear to prejudice. At Duke, few people realize that it means Mexican-American. In one sense, it has been a freeing experience to go to school in an atmosphere that is lacking pre-conceived images and stereotypes about Chicanos. In another sense, it has been very disturbing.

I never relied heavily upon my ethnicity to form my identity. I resent labels of all kinds and rebel against being placed in a category marked "minority." But at home there were lots of common cultural experiences which others could draw upon in order to understand me and view me in context. At Duke, I have found that often I speak a different language from my friends because our childhoods and socialization experiences have been radically different. In a university campus made up primarily of well-off white kids from the East and Mid-West I sometimes feel engulfed in a mass white culture which is not my own and which does not express my vision of the world.

I have been a farmworker. My brother is involved with militant Chicanos who express their anger through gang fights, stealing hub caps and, in general, flipping off the established white society. My parents grew up in Mexico in a pre-industrial culture which is alien to the one in which they are raising their children.

How many people at Duke have had similar experiences? I've met a few—mostly from other countries. Most of my friends have gone to excellent private or public schools, taken French and piano lessons, and have trouble tracing their roots outside of America. Add to this gulf the clash between liberal, hang-loose, transient, forward-looking California and a traditional, class-conscious, conservative, historic, ambitious East coast, and I sometimes feel as though there is a giant canyon between my home and school life, and I wonder how I can manage to balance the two very real and very different parts of my life.

I am convinced that a balance can be achieved, and I prize this opportunity to reflect on those features of the two worlds which I choose to integrate into my own lifestyle. When one is stripped of comfortable conventions and common understandings, she is forced to search more deeply for what her true identity is.

My only advice to incoming freshmen is to be open. Realize that there are individuals at Duke who are in a distinct minority because they do not fit into the main stream of upper middle-class, Anglo America. Listen to these people. Try to understand the differences which exist among individuals. It is easy to get caught up in the instant identity which Duke offers to many students. Don't fall for it. The "real world" is not a homogeneous entity with a uniform cultural experience. Refusing to acknowledge differences limits one's view of the world and prevents one from sharing in the richness and the insights that friends from different cultures offer.

—M.R.B.

Education in the Mountains

Elyse Gallo, a senior history and psychology major, is president of Epworth. She was on the Duke YM-YWCA Summer Project in Western North Carolina. The project consisted of researching and writing the history of a successful labor organizing attempt in Asheville—the American Enka textile plant.

I pulled an "all-nighter" last night.

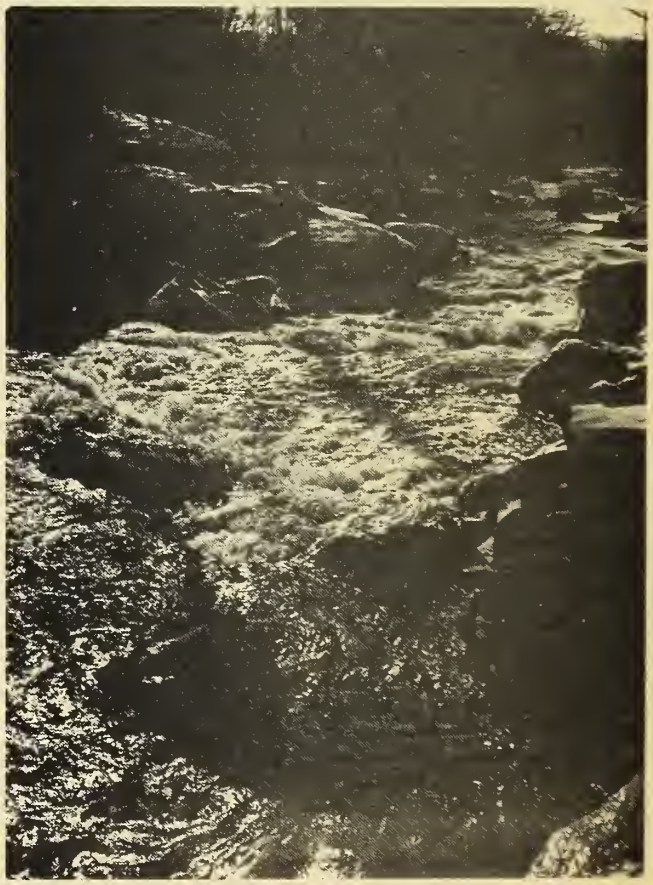
The moon was as bright as a dish washed in Palmolive; Angie and I lay in our sleeping bags at the crest of a hill and listened to our friends in the campsite below put in for the night. We chatted for a while, then the words died out in favor of efforts to listen and to think and to prolong the magic of a camper's night. Our eyes strained to keep the rare angle we had on the trees swaying above. Angie fell asleep; the sound of her even breathing joined with the restful hum of the creek nearby. I folded my arms behind my head for a pillow and watched the night. I think I fell asleep once, but then my feet got cold and I stayed awake all night, too lazy to remedy the situation. I thought of how Jennifer had introduced our group to some drunk dudes who had invited themselves over to our campfire brandishing white liquor and beer. What obnoxious guys, but all the same, fellow campers. We were sitting there on tree stumps, Marc, Jennifer, Maria, SarahLyn, Ariane, Margaret, myself, and Angie (whom we had met in Asheville); we weren't Dukies out here! And yet, someone piped up with that label. I've never felt less like a Duke student.

Last fall, the seven of us were interviewed to go on this project. I knew I would be leaping into a learning experience of some kind. I knew it would be a chance to get to know some fellow students well. You don't spend two months out in the boonies without sharing an unusual bond with them afterwards. Other things served to pique my interest in the project; the opportunity seemed to present itself at the right time. I had just begun to do some hiking and backpacking, and the project jived with that. It followed the lines of alternative energy source chatter going on in D.C., the United Mine Worker's strike, and my experience with interviewing from a major history paper. My original motives were vague and scattered, but they added up. I could put my oral history lessons into some practical use and gain some knowledge about labor unions and the Southern mountains all in one shot. What a way to rationalize the good times I knew we'd be having out here!

I was right about the good times. What I didn't envision was the whole assortment of problems that needed to be worked out periodically among the group members: conflicts of interest, of opinion, of work and play decisions, of individual needs and differences . . . the list continues. For a while I thought I'd cut out, but I realize now how important it is for me personally to stay and deal with the difficulties; the rewards for such efforts are sure to be great.

We're spending our first weekend out here camping in the Pisgah National Forest just to take a break from the actual research work. Nothing going on here is even remotely akin to the Duke in Durham, neither here at Pisgah nor at our worksite in Asheville. Only that occassional label, "Duke Student," and the words "Duke Outing Club" written across the front of my sleeping bag remind me with surprise of the launching pad of this whole expedition.

—*Elyse Gallo*



Jim Wilson

The Challenge of Discovery

Anne Morris, a senior in Trinity College, has been involved in Project WILD for three years. She is also the editor-in-chief of Tobacco Road.

What is Project WILD? The brochure which is sent to all prospective Duke students describes it this way:

Project WILD offers members of the Duke community a unique opportunity for self-exploration in the mountains of North Carolina. WILD is based on the belief that individuals can grow by being exposed to situations that make unusual demands on their physical, social, and mental abilities. Taken within the context of a total education at Duke, WILD provides a complement to standard academic fare by injecting direct experience into every living and learning situation. In Project WILD, the emphasis is on your learning by doing, thereby gaining a greater understanding of your strengths and weaknesses.

WILD participants live for seven to twelve days in ten-person crews accompanied by two trained student instructors. The strenuous conditions of living on the trail with a crew give rise to unfamiliar and uncomfortable situations. The experiences crew members share during the trip require both cooperation and individual responsibility. Resulting friendships often last long after the crew comes off the trail.

The WILD course includes:

—A ropes course and other ice-breaking initiatives;

—A lot of backpacking;

—Some rock climbing and rappelling;

—Map and compass navigation and other wilderness skills;

—A one to two-day solo, and opportunity for you to reflect on the experience and what awaits you at Duke;

—A marathon run on the final day, in which the object is to finish, not to win.

—How does a trip with Project WILD differ from the usual youth group camping trip or church retreat? Primarily in its purpose: WILD is a program designed to facilitate freshmen's entry into college. Many of you will enter Duke confused, boggled by the complexities of signing up for classes, adjusting to dorm life, realizing that home will probably never be the haven—or the hell—it used to be now that you have begun living on your own. Project WILD operates out in the wilderness because, for most

people, surviving in the woods is a new experience that reveals how they make decisions independently and in relation to a familiar group. WILD won't prepare you specifically for what you will encounter at Duke, but it will initiate the sort of self-reliance and spark some of the questions you will need to consider as a college student. Call it an experience that induces a state of mind that is open to inquiry but accepting of change. The staff and instructors of Project WILD, all Duke students themselves, have found their time in the woods invaluable in learning self-confidence and flexibility, qualities that deepen one's maturity in any situation.

In the woods, every member of the crew is important, individually and as one of the ten people who must travel and work and live together for many days. Personal conflicts which are ordinarily too easily ignored or sublimated at school tend to seek resolution, for the necessary well-being and efficient functioning of the group. Everyone faces challenges over the course of a WILD trip, be it the physical challenge of hiking ten miles a day up and down mountains with forty pounds on your back, or the emotional challenge that might face a trained athlete in tolerating and understanding others' difficulties in accomplishing tasks he or she finds easy to compete.

The natural setting of the wilderness enhances the process of heightening participants' awareness. As one member of a WILD crew wrote in her journal during a trip:

"Why should people go on project WILD? Because the woods are vitally alive, and a natural part of the human sensibility responds to their atmosphere. Because the time spent on WILD, straining up steep trails like weary pack mules, complete with groaning leather and clanking canteens, cleans out the mind and orders the soul. The wild nurtures an honest self regard in the presence of life in all its enormity.

Why WILD? Because once the aftershave and the curlers and beatiful clothes have been stripped off and left behind, people come out as they really are, for good or ill. With visual and sensual paraphernalia out of the way, a person has a genuine chance to discover how he lives with himself. It can initiate a metamorphosis that grows around a core of firm self-confidence."

To a certain extent, WILD is contrived to immerse people in extraordinarily challenging situations. But what happens on the trail is not artificial—self-discovery never is. It's a hard, fun, sweaty, aggravating, exhilarating long week in the woods. Most people coming off the trail wish it would never end.

—*Anne Morris*

A Decision to Leave

No doubt, as you considered coming to Duke, you read, or at least browsed through Reynolds Price's essay, "Why Think of College at All? Why Duke?" On the first reading, the essay made a vivid and lasting impression on me, and only then did I begin to seriously entertain the idea of spending four years of my life in Durham, North Carolina—the worst hole in the universe as far as I was concerned. Actually I wasn't sure I wanted to spend four more years of my life at any school—Duke or elsewhere. From that first reading of Mr. Price's essay one thought in particular has remained with me: "Duke is almost certainly as good a university as you are a man or woman. Its major resources will match your needs and abilities and will test your character and stamina, your determination to do serious work and to have a free and serious life." Now, three and half years later I would add a caution: Not only can Duke test your character, it can also destroy it. Duke can rob you of the very qualities it seeks to instill in you.

Duke, frankly, prides itself on its elitism. In an age obsessed with democracy this will seem to some an admission of fault, a criticism. They might point to the highly competitive nature of the place and to the average Duke student's well-to-do background as evidence of Duke's elitism. Actually, neither of these qualities is inherently a part of academic elitism. Ideally, an institution's admission of elitism means only that its students are well-to-do in that they have the potential of offering creative alternatives for the future. They are competitive only in the sense that they are driven to seek the knowledge required to choose the best of those alternatives.

But people being less perfect than their ideals—and a university more than anything else is indeed its people—tend to confuse those things associated with academic elitism with the ideal itself. There is a lot of pressure here at Duke to do just that.

Mr. Price's essay answered the question "Why choose Duke?" But, as you all well know after anxiously waiting for your acceptance letter, the choice is not yours alone: Duke chooses you as much as you choose it. And it's so easy for the fact of acceptance to inspire a feeling within you of greater personal worth. Duke, the institution itself, can become some sort of personal calling card, signalling to others your possession of dignity and more importantly denying others—the ones who "didn't make it"—their own dignity in your eyes. The same can be true of receiving your diploma.

In this way Duke has the potential of robbing you of the very qualities it seeks to inspire in you. Instead of understanding the complexities of the world and people around you, you begin to see them in terms of cardboard stereotypes and artificial values.

Ed McConville, a Durham-based free lance journalist with much personal contact with the labor movement in the south, once told me that the single greatest change in the character of southern industry is a direct result of the recent division of management and labor into those with a college degree and those without. Only a few years ago management positions were filled by men who had risen through the ranks after years of working as laborers. The crisis now facing Southern industry, McConville says, results from the new executives' refusal to accept that they have anything in common with the laborers whom they direct. In short, their leadership is marked by a lack of empathy; while waving the flag of "liberalism" their concern for their employees is hopelessly paternal.

Because of the elitism so much a part of Duke, the danger of developing the disastrously narrow perspective is especially troublesome for everyone here. As much as I've tried to guard against it, I've noticed a gradual erosion of my own perspective, so much of an erosion in fact, that I'm leaving the university for a while.

Perhaps I should have said earlier than I'm taking a leave of absence, but so much of the criticism of a liberal arts education today is simply a thinly-veiled anti-intellectualism—criticism assuming that the end product of college is job security—that I felt impelled to distinguish early on between my criticism and that so much in vogue. Life's experiences may be the best teacher, but the university experience will certainly be one of the most worthwile times of my life.

It's important to keep in mind that Duke can take away as much as it gives, and the Duke experience can become less important than your association with the institution in your own mind. No doubt, you will change considerably while you're here. The word "education," Mr. Price points out, is derived from the Latin "E-ducere," meaning "to draw" or "to lead out." You will indeed be drawn out of old ways of approaching the world and its people. But a truly meaningful education involves understanding both the old and the new: a mere drawing out is not enough. Without understanding, you develop a contempt of those around you: contempt based on the callous standard of the possession of a degree. Remember that Duke can open your mind, but it can also harden your skin.

Jim Wilson

Scott McPherson

Beyond the Ivory Tower

For many Duke students, interaction with the "real world" is something they will undertake in the future. At the very least, it is what they will inevitably be forced into after graduation, unless they choose to go directly to graduate school. If the latter is the case, they merely delay "taking the plunge" for a few more years. For the time being, life at Duke is all that one is capable of or wants to deal with. The academic life, the social life, and the extra-curricular activities offered on campus are enough to keep students busy throughout their stay at Duke. Trips to Northgate, dinner at Darryl's, or a run to Jim's Party Store typify many Dukies' interactions with the "real world." And yet, these brief encounters do not constitute real involvement with the world beyond the "ivory tower." Such interactions stem from the wish to alleviate some immediate needs; what is lacking is the desire to truly serve or fulfill oneself.

Believe it or not, Durham is the "real world" to many people. Even many of Duke's administrators and faculty members call Durham "home"—many raise their families here! Students who shrug off Durham because it doesn't fulfill their expectations of what a college town should be are missing the opportunity to expand their perceptions of the world and to enhance their experience at Duke. Getting involved with Durham is an education in itself, yet too many students fail to realize this point. The "real world" remains something to be dealt with in the future; the "real world" of Durham, North Carolina remains undesirable and therefore is off-limits to many Dukies.

If you venture off-campus (and I urge you to do so), you will find that it is alive and well and very receptive to Duke students. If you approach the city and its people with an open mind, putting away pre-conceived notions of Southern "hick" communities, you may be surprised by what you find. Durham not only has a long list of needs which you can help fulfill, but it has a number of services and organizations which provide rich offerings to give to inquiring Duke students.

If you are interested in serving the Duke community, a good place to start looking for your particular niche is the Volunteer Services Bureau on Chapel Hill Street. They will help you to connect your interests with Durham's needs, putting you in contact with the appropriate agencies or organizations. The Department of Social services will provide you with similar help in finding a project that is fitting for you, and Shirley Hanks, the head of the Career Apprenticeships Program on campus, will be glad to assist you as well. The opportunities for your involvement in a "service" capacity are numerous; you can tutor elementary or high school students, sign up to spend time with a young person who needs the attention of an older person, chop wood in the Duke Forest for emergency fuel piles, visit the elderly...the list goes on and on. In short, if you choose to involve yourself in the capacity of a volunteer, making a sincere commitment to your activity, you will be rewarded by personal relationships and a better knowledge of yourself. Such work is not always easy, but living in the "real world" and dealing with human problems never is.

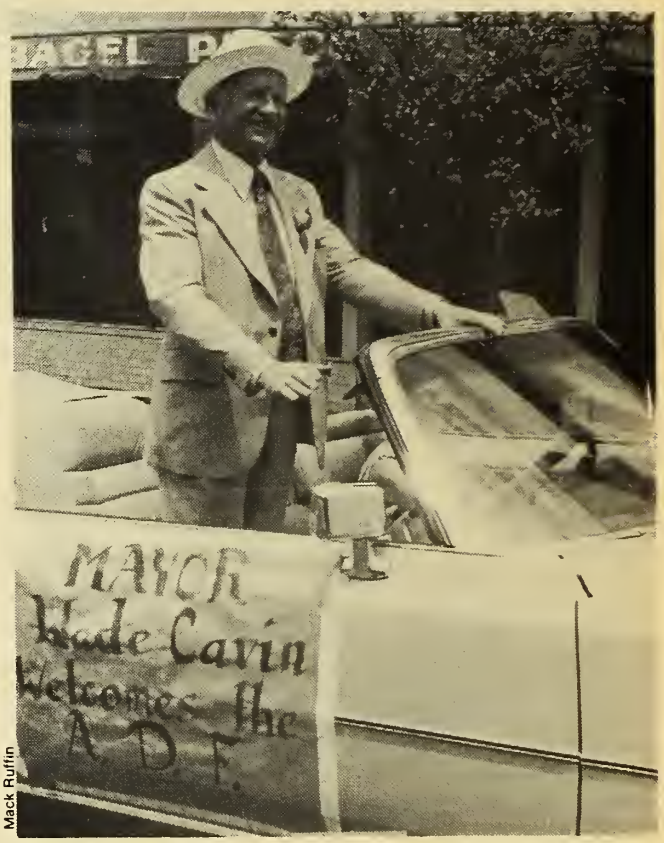
There are other ways by which you can get involved in the Durham community. The food co-op off East campus provides an alternative to supermarkets. Both KUDZU, an anti-nuclear group in the area, and Africa News, a news agency dealing with issues in South Africa, are staffed by a number of former Duke students and welcome interested and concerned Dukies as well as Durham citizens. The Triangle Area itself is well-known for its research in the areas of science, the environment, medicine—you name it, and it is studied around here. The Triangle Dance Guild offers classes and hosts visiting companies and dancers. Durham has its own museum and several historical sites (e.g., the Duke Homestead). You may be surprised by how many of your interests are pursued in the Durham area—all you have to do to find out what is going on of interest to you is to open your eyes to the surrounding community an take the plunge into the "real world!"

In his visit to the Duke campus in the Fall of 1976, Robert Coles addressed a small number of students. His talk was based upon a project involving Duke students with migrant workers in North Carolina. His message, however, is appropriate for all members of the Duke community, and it remains as one of the most significant aspects of my own education. Essentially he stressed the vital relationship between knowledge gained in a university setting and the world "out there" which is filled with poverty, injustice, and human need. Our responsibility as educated persons, he said, is to become involved with the "real world." The value of our knowledge lies in its responsible use—it is a tool for creating a better world. As Duke students, it is our task to take responsibility for what we are learning, through positive, creative action. A good place to begin is the Durham community. It lies all around us, willing to receive us if only we will take a step towards it.

—Charlotte Dickson

Mack Ruffin

Tim Rhoad



Mack Ruffin

Durham

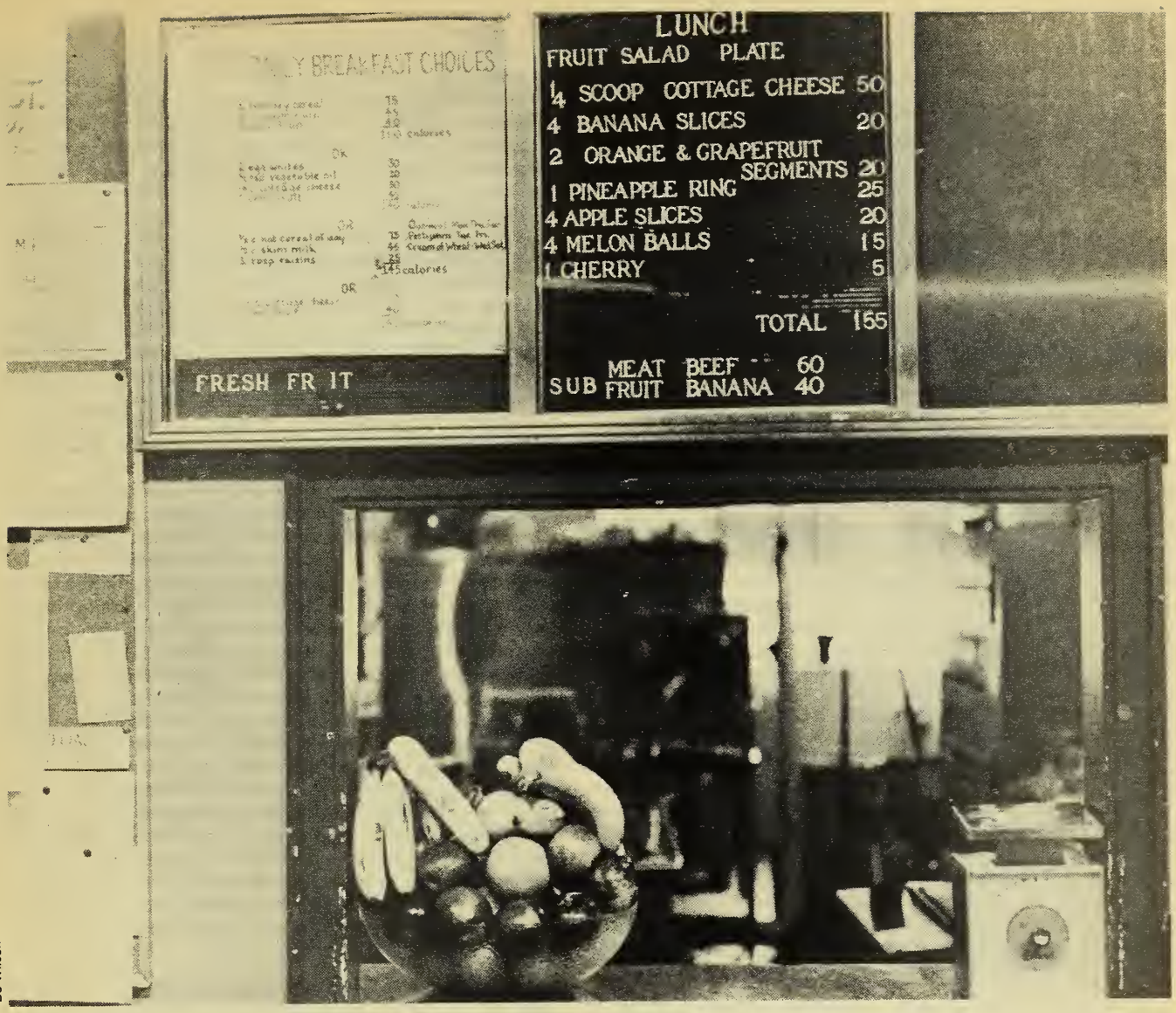
If the wind is right, you won't be able to avoid it—that enveloping smell of cured tobacco drifting over from the warehouses scattered around downtown. Durham, as you may well have figured by now, is perhaps best known as a tobacco town (not as the home of Duke University), and it is on this note that you might begin (hesitatingly no doubt) looking beyond the confines of the campus. Many Duke students, myself included, at least initially reject Durham as a dirty, dead, lifeless sort of place, preferring to stick with Chapel Hill or there abouts when "going out." Admittedly, Durham is far from being a "college town" and has little to offer along those typical lines, but there is a certain attraction, an ambivalent sort of interest which has taken hold of a number of Dookies, perhaps best evidenced by the fact that more than a few remain or return long after graduation day.

But back to those warehouses. Years ago, when Durham was the veritable "hot spot" in all of North Carolina (it's true!), they served additionally as a meeting place for blues musicians, many of whom are still around today, to talk and listen to, and if you're lucky, here play on their harps and guitars like you've never heard. These days, the same warehouses show no trace of Durham's blues tradition, but they're fun to explore nonetheless, especially in the Fall when the crop is hauled in from around the state, to be auctioned off on the spot (but don't get in the way or you may unintentionally, with a wink or a nod, become a bidder).

The local cuisine is a must, especially for the uninitiated. For starters, try Bullock's or Parker's where you can get a complete homecooked meal, hushpuppies and all, for about two bucks. As for "new style" food, check out the Subway (New York subs) or Somethyme, one of the best health-food restaurants anywhere.

The fact that Duke is the largest single employer in Durham hasn't seemed to help much in encouraging an immersion of the university and the surrounding community. Perhaps the gothic architecture is too distant and foreboding, allowing everyday Durham to appear frighteningly ordinary and real. It's just too easy to disregard the city altogether, and leave Duke after four years, having "ventured" no further than the Book-Ex.

I've been talking about Durham, and have scarcely mentioned *the people*, who are, after all what I'm really trying to get at. They can be refreshingly interesting, and alone make your stay here something special. All it takes is a bit of inquisitiveness and effort. Believe me, it's worth it.



Bo Wilson

Mary Rader

Call for a New Perspective on World Hunger

Karen Root is a Senior and a Religion major who lives off-campus. Last semester, she took an interdisciplinary course on world food and hunger.

Widespread hunger and malnutrition among the world's people are human problems. What should be remembered is that these are human problems not only because people suffer, but because our social, academic, and political systems of interaction often give rise to the hunger we see. Yet, when the causes of famine or malnutrition are investigated, there seldom is any reference to the human institutions which play a role in the presence or absence of hunger. We are told, and we believe, that famine is the result of poor crops and that malnutrition exists because there are too many people. As a result, we emphasize two approaches to the problem of hunger—agricultural advance and birth control. These factors, however, while important, are secondary to more essential causes of hunger in the world today. What we forget (or ignore) is that this human problem also has human causes, causes which are not

addressed by scientific breakthroughs. Will improved agricultural techniques and more cultivation help the hungry if the wealthy landowner or corporation sitll controls production? Will birth control eliminate the poverty which often necessitates large families? Perhaps the food crisis might better be equated with a perception crisis. If we do not perceive the political and economic dimensions of hunger, how can we hope to make progress in overcoming hunger?

More food does not necessarily mean less hunger. Depending on how increased production is implemented, it might even create more hunger! Thus, the issue we must address does not focus on miracle seeds or the mechanization of agriculture but on how this technology is applied, who benefits from it, and what priorities are entailed by it. What are the needs of the poor farmer and the hungry? Do new plant varieties and advanced machinery meet these needs? Has this technological approach helped to alleviate the existence of hunger? The answers to these questions point out that socio-economic changes are far more critical than scientific changes if true progress is to be made in eliminating malnutrition and hunger. Mexico provides a good example of how technology has failed to meet the needs of the poor, although Mexico's history also reveals effective and productive responses to these needs.

During the Second World War, Mexico adopted the agricultural priorities of what we now call the "Green Revolution." Modernization of agriculture meant that the country's resources were directed towards irrigation, mechanization, and high-yield grains; however, these developments did not benefit the peasant farmer. Land made productive by irrigation usually was bought up by the powerful in government and business. Expensive machines were out of the poor farmer's reaches, even when he was subsidized. The "miracle seeds" were more susceptible to disease than local varieties were, a characteristic with which the wealthy farmer, but not the peasant, could deal. One consequence of this modernization was that the number of landless laborers increased from 57% of Mexico's agricultural workforce in the 1940s to 75% in 1970, while the need for laborers decreased due to mechanization.* This does not mean fewer hungry people. Mexico's increased production has benefitted commercial growers and foreign markets (especially the United States); it has made Mexico more dependent upon foreign food to feed its own people; it has not met the needs of the hungry.

Mexico's agricultural priorities during the 1930s exemplify a different approach to food production. During the administration of Lazaro Cardenas, the emphasis was not on large-scale production but on development appropriate to the needs of the rural population. Land was redistributed, creating many small and cooperative farms. Programs were oriented towards improving services, particularly those of health and education, to rural areas, while agricultural researchers directed their efforts towards meeting the needs of the small farmer who had little money and depended upon traditional methods of farming. When Cardenas left office after six years, 47% of the farmland consisted of small farms which produced 52% of the country's farm products.* Cardenas demonstrated the viability and success of agricultural priorities which stress human needs rather than economic profits. This points out that the biggest roadblock to progress is overcoming hunger is not the lack of food or technology but the socio-economic values which ignore the needs of the hungry and the poor. Too often our response to hunger issues avoids any challenge of these values.

The Sahel drought of 1969-1973 is another case in which questionable economic priorities were not challenged, and where famine was blamed on environmental causes (desertification, drought) which, in actuality, did not account for the lack of food. First, the much feared expansion of the Sahara desert has been caused primarily by unsound farming practices instituted by colonial governments—continued by their successors—in the production of cash crops (cotton and peanuts). Only a fraction of the desert's movement is due to natural causes. Fortunately, there are ways of reclaiming the desert. Secondly, periodic years of drought are part of the ecology of the Sahel, an ecology to which lifestyles and methods of farming traditionally have been adopted. This traditional balance was destroyed as a result of the policies—including restrictions on nomadic peoples, taxation, and cash cropping—of the French government. Finally, during the drought, a great deal of food was *exported* from the Sahel! While food crops such as corn and millet suffered tragic declines, record amounts of cotton products, peanuts, and cattle, as well as millions of pounds of fish and vegetables, were exported. This information demands that we stop and think about the more immediate and incisive reasons for the existence of hunger. The famine in Sahel could have been avoided. Again, the critical factor is economic priorities. Will we continue to apply our energies to the benefit of a few, or will we make widespread human development our goal?

The emphasis on birth control also tends to ignore the more pressing need for a new direction in our social, political, and economic policy-making. Hungry people have larger families because they have less economic security. Children who survive childhood become a source of needed help or income. Where child mortality is high, couples have many children in order to ensure them that one will care for them when they are old. Under these circumstances, it is very unlikely that the poor will willingly utilize methods of birth control. Birth control is not one of their needs, and it will not solve the problem of hunger. What the poor need is economic security, based not on charity—which is a form of dependency—but on meaningful work which will allow them to provide for themselves and to have some power over their own destinies.

This call for policy which acknowledged the socio-economic nature of hunger may sound very remote; however, it has direct implications for students at Duke. Duke is located in one of the poorest states in the U.S., in which hunger is not unknown, to say the least. It doesn't take long to realize that business and government in North Carolina have paid little attention to the needs of the poor. Duke University is an example. Campus workers who have attempted to organize to improve wages and working conditions have been fought by the University every step of the way. Where are Duke's priorities? Too often students do not challenge these priorities which are expressed by the administration and by professors in their academic theories. Yet our hope for a better world for all human beings lies in changing these priorities.

What all this means is that true progress in fighting worldwide hunger and malnutrition will not begin until the *causes*—not just the effects—of hunger are addressed. From this perspective, socio-economic values must become the focus of change, as expressed in attitudes and actions. The needs of the poor must be given new priority, while the advantages of the wealthy must be exposed and challenged. Words like "dignity" and "justice" (not to mention health, education, and equal opportunity) will have meaning only when they become more than rhetoric.

*Information based on the research of Frances Moore Lappe' and Joseph Collins in *Food First* (Boston: Houghton Mifflin Co., 1977).

—*Karen Root*

Max Wallace

Questioning, Experiencing, and Sharing: YM-YWCA

Jennifer McGovern was president of the Durham YM-YWCA last year. She is a senior "majoring in English but not an English major."

When Charlotte asked me to write this, I was going to write a straight article about "what the Duke YM-YWCA is all about." After all, a magazine we publish is a perfect opportunity to plead our cause. But I can't do a hard-sell for the Y. We aren't that kind of group.

The Y is a community of sorts—not a community in the sense of living together, but a community in the sense of a group of people who come together to share and experience. More about that in a minute. I just wanted to say right here that if what I describe below sounds like something you're interested in, I hope you'll visit with us during our open house orientation week. (Check schedules for time and location)

Back to my story. When I first started hearing about the Y, my freshman year, they were doing a lot on world hunger and alternative lifestyles. I was interested enough to participate in an Oxfam fast, but I wasn't ready to get involved with the Y itself. My sophomore year, the Y sort of died out. And I missed it.

We students need a place where we can be completely in charge of and responsible for what we do. And we need to be able to question our lives, our education, and our society—without having to take sides or find answers. The Y is that kind of group for me and for a few other students, which is why we got the Y going again.

Our self-determined activities have included a volunteer fair to get more students involved in Durham, lunch conversations with faculty, values clarification for entering students, letter-writing for the Wilmington-10, a Spring-break trip to Washington, D.C., a summer project, and lots of good talks.

We learn from each other. Every time we question something, especially when it is questioned as a result of experience, we grow. And we are able to see new sides to things we had always thought were a certain way, or things we had thought we'd figured out. That is what I think is most important about the Y. We have no membership fees, no building—just a room in the Chapel basement.

After we've asked questions, sometimes we have decided to do some things to resolve them. In addition to fostering personal growth, the Y has a strong commitment to social justice. I can't define social justice for you, because each of us approaches it in a different way—some of us approach it on an individual level, feeling that lasting change happens when individuals affect individuals. Some of us try to affect the institutions which affect people. Some of us vacilate between these two approaches. We struggle to understand, only finding more questions as we struggle.

It's about time to end this—we hope you'll drop by this semester.

—Jennifer McGovern

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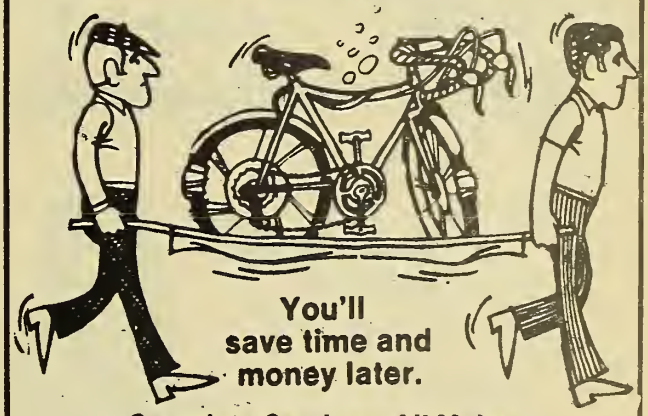

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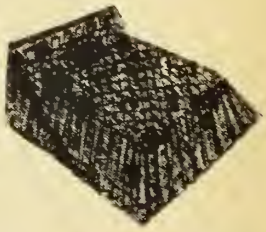

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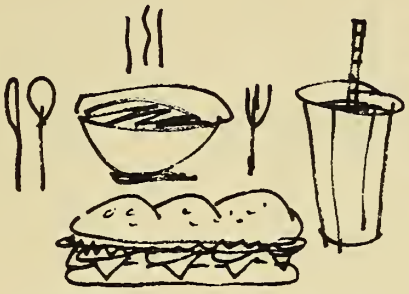

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